

APRIL

1951

In This Issue

COMMUNISM
AND CHRISTIANITY
IN WEST CHINA

By Clarence G. Vichert

THREE MILLION MEN
FACE TEMPTATION

By Joseph H. Heartberg

WHAT CAN WE
DO NOW?

By Charles L. Copenhaver

BAPTIST SURVIVAL
IN POSTWAR GERMANY

By Eberhard Schroeder

THEY NEVER LOST
THEIR DREAMS

By Harold C. Bonell

HE UNDERSTOOD
THE STORY
OF THE LOST SHEEP

By Glora M. Wysner

VOLUME 149
NUMBER 4

20 Cents
Per Copy

MISSIONS

AN INTERNATIONAL BAPTIST MAGAZINE

MAR 28 1951



WHAT PRICE CHILDHOOD

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NOTE:—Questions are taken from all pages and occasionally advertisements. Note that this contest began with the September issue, 1950, is completed with the issue of May, 1951, and is open only to subscribers.

1. Where are some of the finest air fields in the world?
2. Who is really a missionary in uniform?
3. What is as inevitable as tonight's sunset?
4. Who returned recently from service in Europe?
5. Who is Assistant Professor of English at Keuka College?
6. What is part of the American character?
7. What is divided into two parts?
8. Who joined the Yale University faculty 30 years ago?
9. What is regarded by communism as basically untrue?
10. What was not a pretty picture this past winter?
11. Whose ability as a linguist was a great asset?
12. What employed 120 people?
13. What is scheduled for July 12-19 at Green Lake?
14. Who is Henry Knox Sherrill?
15. Who said, "For my part, by-gones are by-gones."?
16. What lies as a broken heap of ruins?
17. What book will deal with people of primitive background?
18. What is an examination of Christian pacifism?
19. When ought we in America to blush?
20. What is the finality in good religion?

Rules for 1950-1951

FOR correct answers to every question (180 questions) in all issues, September to May inclusive, a prize of a worthwhile missionary book or a year's subscription to *Missions* will be awarded.

Answers should be kept at home until May and all sent in together. In order to be eligible for a prize, state both the answers and the page numbers on which answers are found.

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For subscription rates see page 195

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APRIL, 1951

No. 4

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From Sacramento, California, came this fine testimony. "Thanks for a fine week. You have given us a searching experience that will mean much to us during the coming months. Our people will welcome a return visit at any time." — *Rev. Ralph Johnson, First Baptist Church, Sacramento, California.*



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WHO'S WHO In This Issue

- HAROLD C. BONELL is pastor of the Central Square Baptist Church, Portland, Maine. He returned recently from service in Europe in the interests of Displaced Persons.
- LOUISE CAMPBELL is a second generation missionary, serving the Wo-

MISSIONS PUBLICATION COMMITTEE: G. P. Beers, *Chairman*, H. C. Bryant, H. E. Coulter, Marguerite Hazzard, Irene J. Jones, William J. Keech, R. C. Ostergren, L. W. Smith, Dorothy A. Stevens, J. W. Thomas, Jesse R. Wilson.

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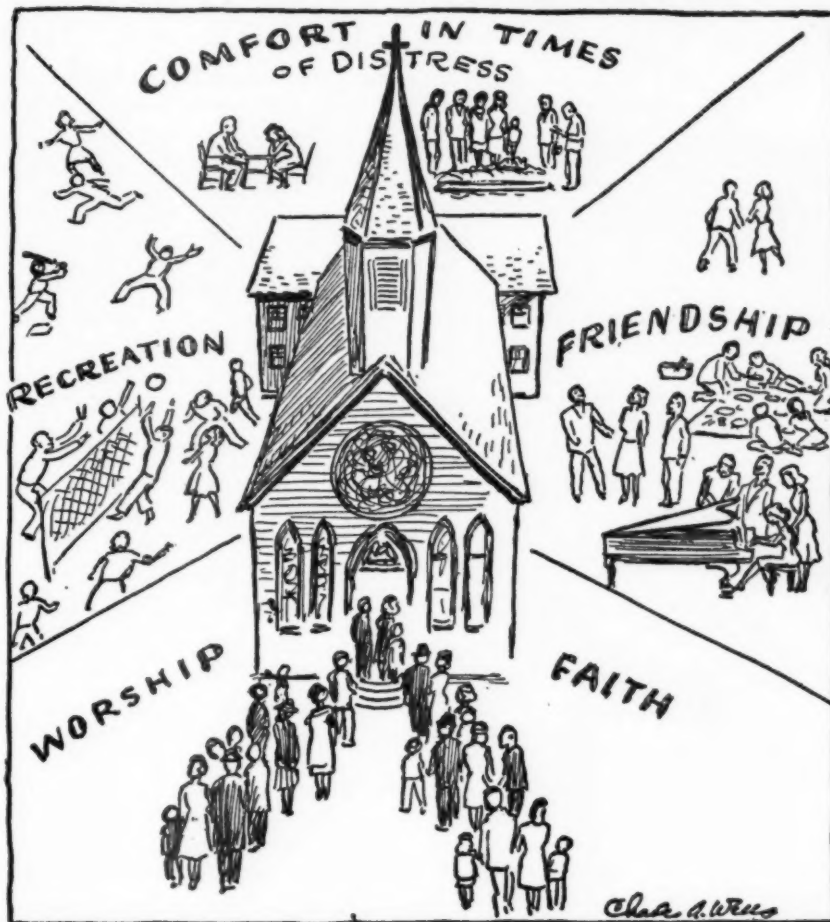
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When reporting change of address send both the old and the new address.

The Church Really Serves Cartoon Number 178 by Charles A. Wells



EASTER has again come and gone. Multitudes of Americans went to church last Sunday who will not be seen again inside its portals for another year.

What a tragedy that these people do not appreciate the church as the one organization that so supremely meets the basic needs of a community and its family life. Friendships can indeed be formed elsewhere; yet the closest bonds of love and character are those nurtured in the mutual association of a religious faith. Recreation under church auspices is free from the eroding dishonesties and vulgarities often found in secular sports. And where else can people turn for the counsel of kindness, for the discovery of hope, for a genuine manifestation of love during days of sorrow and distress than within the fellowship of a church? And in these times of insecurity and tension and fear, only through the worship of God and the acceptance of the faith that is proclaimed in the Christian church can people find the moral and spiritual anchorage so imperatively needed today.

Are your children adrift because your neglect of the church has robbed them of this anchorage? Are you yourself unhappy, in doubt, filled with anxiety and apprehension because you have disregarded this unfailing contributor to man's spiritual needs? You do not have to look far to find what you need.—CHARLES A. WELLS.

CHRISTIAN EDUCATION

CONTINUING MISSIONS' SPRING PROGRAM of ANNOUNCEMENTS
by BAPTIST SCHOOLS, COLLEGES, and THEOLOGICAL SEMINARIES

Like all other enterprises, and institutions today the American college, and particularly the denominational institution, faces difficult financial problems in this era of postwar inflation and preparations for a Third World War. Although tuition fees have been increased, this increase in revenue is offset by higher costs of operation, and by decline in income from invested funds occasioned by lower interest rates.

What is immensely more serious is the drastic reduction in enrolment that will be experienced if Universal Military Service, apparently about to be enacted by Congress, drafts into the armed forces every boy of 18 and allows no deferments for men in college.

Nevertheless the institutions featured on these pages are determined to do everything possible to furnish proper training for the young people enrolled as students. Theological seminaries, colleges, schools—all deserve hearty Baptist support.

They can be recommended with confidence to any young people in your church who are interested in a college education, or who are planning to enter the ministry, or missionary service either at home or abroad.



DEAN RALPH E. KNUDSEN, Th.D.

of Berkeley Baptist Divinity School is making a visit to the Holy Land for study and research

Dr. Ralph E. Knudsen, Dean and Professor of New Testament Interpretation, is on Sabbatical leave for the spring semester. He is using this opportunity to work at the American School of Oriental Research in Jerusalem. On his return Dr. Knudsen will visit several educational institutions in Continental Europe and in England. This

trip will provide him with many rich experiences and with new sources of knowledge and inspiration to share with his students.

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man's American Baptist Foreign Mission Society, stationed at the Kwong Yit Girls' School, Meihsien, South China.

• CHARLES LEONARD COPENHAVER is pastor of the Glen Ridge Congregational Church, Glen Ridge, N. J.

• MILTON C. FROYD is Director of Research of the Colgate-Rochester Divinity School.

• JOSEPH H. HEARTBERG is the American Baptist Home Mission Society's Secretary of the Department of Christian Ministry to Servicemen.

• DOROTHY M. LINCOLN is a missionary of the Woman's American Baptist Home Mission Society. She served as a nurse since 1949 at the Bautista Hospital, Managua, Nicaragua.

• EBERHARD SCHROEDER is Executive Director of the German Baptist Publication Society at Cassel, Germany.

• CLARENCE G. VICHERT is a missionary of the American Baptist Foreign Mission Society, in service since 1930 and is at present home on furlough from West China.

• MARGARET NOFFSINGER WENGER (Mrs. Milo E. Wenger) is Executive Secretary of the Woman's American Baptist Home Mission Society.

• GLORA M. WYSNER is a member of the Secretarial Staff of the International Missionary Council. She was formerly a Methodist missionary in North Africa.

Religious Emphasis Week At Franklin College

Franklin College has the distinction of being the only college in Indiana, and one of 22 colleges and universities throughout the United States, in observing Religious Emphasis Week under the sponsorship of University Christian Missions. This year's emphasis comes during the week of March 11-15. It is being observed just as this issue of MISSIONS is being printed. Four nationally known religious leaders constitute the team of speakers, Mrs. Anna Canada Swain, former President of the American Baptist Convention, and now the only woman member on the Executive Committee of the World Council of Churches; Dr. Lilburn B. Mose-

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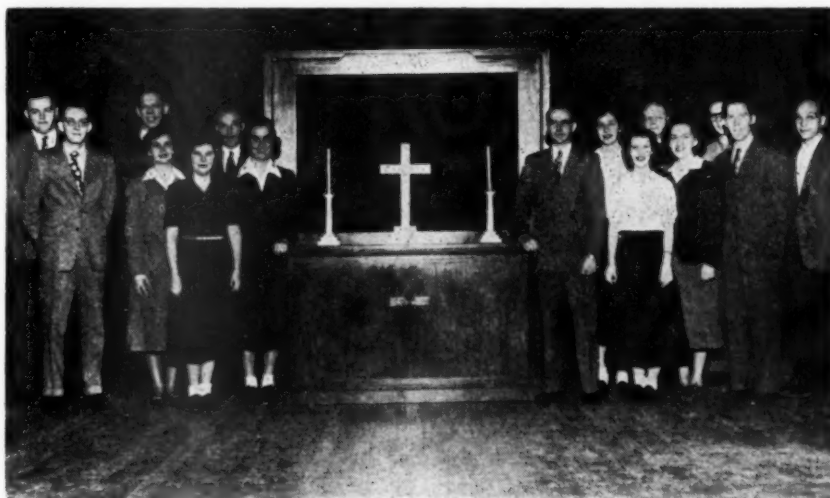
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THE RELIGIOUS EMPHASIS AT FRANKLIN COLLEGE



The Franklin College Christian Association Council
which guides the religious activities of the campus

THE above picture shows a center of worship at Franklin College. Upon it converge many lines of the spiritual growth it symbolizes. But every line originates in the heart and mind of an individual student because all participation in religious activity at Franklin College is voluntary.

Nothing is compulsory! Perhaps you say, "That's fine, if only it will work." It does work; and here's how.

Let's start, as many students start the day, with the Morning Watch. On five days each week, at 7:30 A.M., an encouraging number of students meet in an upper room of Scott Hall for devotions, planned and conducted by students.

On Wednesday evenings a public chapel service is held in the college auditorium. This also is planned and conducted by students, with a devotional message brought by an off-campus speaker.

On Sundays nearly twice the proportion of students are to be found in the churches of their choice in Franklin, Indiana, as will be found in churches from the population of the average American community. This is partly the result of college policy which urges local pastors to carry on as faithful pastoral work among students on the campus as they do among their other parishioners.

Annually, students help plan Religious Emphasis Week. This year, for the days March 11-15, 1951, one-fifth of the student body, 107 students and faculty members served on working committees, all guided by the Franklin College Christian Association Council, picture above.

This is all voluntary; and it works. Nobody has to; and more than usual do!

If you are interested in this phase of life at Franklin College and the many other opportunities, or if you wish a catalog or other literature or information, write to the Office of Admissions.

FRANKLIN COLLEGE

FRANKLIN INDIANA

ley, pastor of the First Baptist Church of Pittsburgh, Pa., who wrote the article, "Do we Really Believe in Human Rights?", in *MISSIONS*, February, 1951, pages 90-92; Rev. Russell M. Jones, Associate Secretary of the Ohio State University Y M C A and formerly pastor of the Grafton Baptist Church of Middlesex County, Va.; and Dr. Kenneth Irving Brown, former President of Denison University and now General Secretary of the Danforth Foundation.

LETTERS

From the Editor's Mail Bag

I feel very strongly that the United States needs a representative at the Vatican as a measure of national defense. I do not think of the Vatican in terms of religion but rather as a vast power in Europe which we must have on our side and with which we need to be on the most intimate terms. In the present situation I wish that I, who am a Jew, could convince all good Christians that the greatest menace to our civilization is the inability of Protestants and Catholics to realize that sooner or later we shall all go down because they are unwilling to cooperate against the common enemy who is Marx, while maintaining their differences.—*George E. Sokolsky*, New York, N. Y.

Your editorial about the protest against the flag of the United Nations is very distorted because the information was obtained from other periodicals and from a cartoon. The purpose of both was spectacular rather than correct. There are groups of people, including teachers, who are so enthusiastic over world government that they would like to see the U N flag replace the flag of the U S and there are others who would like to see the U N flag fly above the U S flag. It is the duty of our patriotic organizations to see that indignities are not perpetrated against our great symbol of freedom and faith. These organizations should not be maligned for

doing their duty. I have been a Baptist for 53 years and a member of the D A R for 40 years. It is with this background that I make my appeal to you to know your facts. If *MISSIONS* cannot have a representative at meetings to make direct reports, it would be well to write to headquar-

ters to find out just what has been said. The method of reporting what other magazines say is following the gossip pattern and often leads to trouble. I enclose the speech of the D. A. R. President General, Mrs. Marguerite C. Patton so that you can see how unfair you and others have

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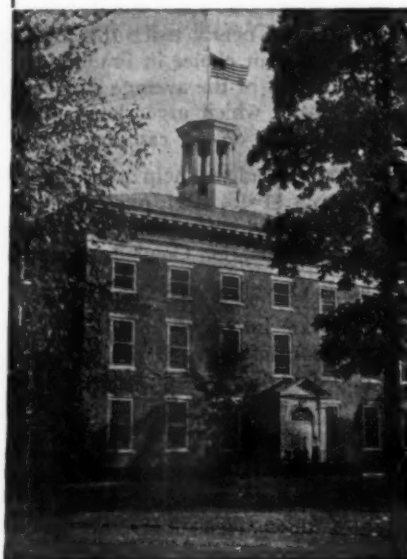
Write for catalogue and details
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been.—(From a D. A. R. in Elmira, N. Y. Name withheld by request.)

NOTE—In her address, "Let's Keep Old Glory in the Place of Honor," Mrs. Patton said, "We are not against the United Nations flag. . . . But we do strongly oppose the flying of the United Nations flag above our Stars and Stripes, or in place of it, or on a level with it, in this country." MISSIONS agrees with the first two objections, and said so in its editorial, but cannot agree with the third. In joining the United Nations the United States enacted a solemn treaty which is now the law of the land, thereby surrendering a certain degree of national sovereignty and thus giving the U N flag a place of honor, not above, nor beneath the flag of the U S, but on a level with it.—ED.


I have just finished reading MISSIONS' editorial, "At the Middle of the Century". I do not remember ever having been as deeply stirred by an editorial in any magazine. As I think of what you have said, I feel like weeping at the unnecessary tragedy that has befallen mankind because of our human blundering, and yet also rejoicing because we live in a moral universe where we reap what we sow. When will we realize that we cannot live by the miserable policies of opportunism and expediency?—Rev. Harold C. Phillips, Cleveland, Ohio.

Your article on international blunders is terrific! It is one of the strongest, most vigorous, and most hard-hitting bits of writing you have ever done. It should and I think will receive very wide attention. I was profoundly affected by it. I hope you are wrong on some of your contentions but I am not wise enough to say.—Rev. Robert A. Ashworth, Yonkers, N. Y.


Your article, "The High Cost of International Blunders", has more punch than anything that has ever

appeared in any other form to which I might be exposed. There will be the inevitable repercussions, but let me

say that we need more of that kind of courageous writing. Bless you for it! I am as sincere as I can be when I say



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that you just can't top MISSIONS.—
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Ind.

The article by R. Dean Goodwin, "Would You Live in a Churchless Community?", brings us face to face with a condition and a movement unparalleled in our history. When my father was born, there was no state of California. Now it has the second largest population of any state in the Union. What the next hundred years

will bring even the most optimistic cannot foresee. What a blessing it would be if at least the three white Baptist groups now operating separately in California *would resolve their differences sufficiently to walk together in unity* toward this challenge of the future.—John Newton Garst, Alhambra, California.

I have just read Dr. Edwin T. Settle's magnificent article, "The Final Protection Against an Enemy". This ought to be reprinted as a pamphlet for it is one of the finest articles on world peace that I have ever read. My hearty congratulations on your wonderful work in MISSIONS.—Rev. Walter E. Woodbury, New York, N. Y.



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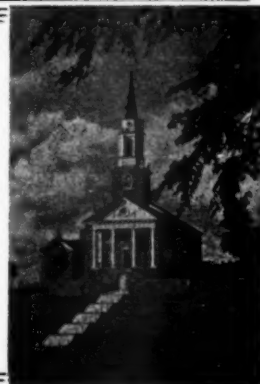
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Photo by United Nations

ABOVE

A cross section of the population of China. If 400,000,000 people wish to live under communism and to get rid of white race domination and influence, just what can the United States really do about it?



LEFT

Reproduction of the new United Nations poster to feature the declaration of universal rights. Until all men everywhere really enjoy basic and inalienable human rights, there will be no peace on this earth

MISSIONS

VOL. 149 NO. 4

APRIL 1951



White Exit from Asia

IT is too simple to blame Russia for the disaster in Korea. Behind that are much deeper, more basic, ominous causes than alleged Russian instigation of Chinese communist aggression. Russia is capitalizing on a determined effort of one billion colored people in Asia to eliminate white domination.

Some 30 years ago Lothrop Stoddard wrote, *The Rising Tide of Color*. This sensational book was criticized for its alarmist outlook. Yet what he then predicted is happening now. Five years ago the Philippine Islands got rid of 400 years of white control. Fortunately by America's help and solemn promise, it was done without bloodshed. Three years ago India and Burma shook off the yoke of 200 years of British rule. Two years ago Indonesia disposed of Dutch domination. Now the same force explodes in Korea and China. It is the clash of color, the frenzied attempt of a colored race to put the white man in his place, even as for centuries by his arrogance and his offensive slogan, "white supremacy," the white man has tried to keep the colored man in his place. "Today the strongest sentiment in Asia," says Prime Minister Nehru of India, "*is the desire to throw off the white yoke.*" (Italics by MISSIONS.) Confirming that was an editorial in a vigorously anti-communist newspaper in India, "The Chinese are Asians who were treated like coolies in their own land by arrogant western races. . . . They have now turned the tables. . . . As Asians we Indians cannot but feel some satisfaction. . . . We would be cowards to conceal the fact."

In Indo-China the French Army is hopelessly trying to hold the lid on another explosion. After Korea and Indo-China will come Hong Kong and then Malaya. Last winter's riots in Singapore witnessed "the rising tide of color." According to *The New York Times*, in many instances the Singapore Malayan police did not act against the rioters but stood by while white men were beaten and stoned. As inevitable as tonight's sunset is the coming explosion in South Africa whose race discrimination makes that of America mild and lovely by comparison.

O foolish white man! Atomic bombs, military plans, huge armies and navies, ever higher taxes, paper propaganda about democracy, none will avail here. "What hurts most in Korea," said *The New York World Telegram*, "is the loss of western face," which means white prestige and supremacy. Centuries of white domination are about to end.

One stanza in a poem by Mrs. Edith Lovejoy Pierce, reprinted from *The Christian Century* by her permission, is realistically applicable here.

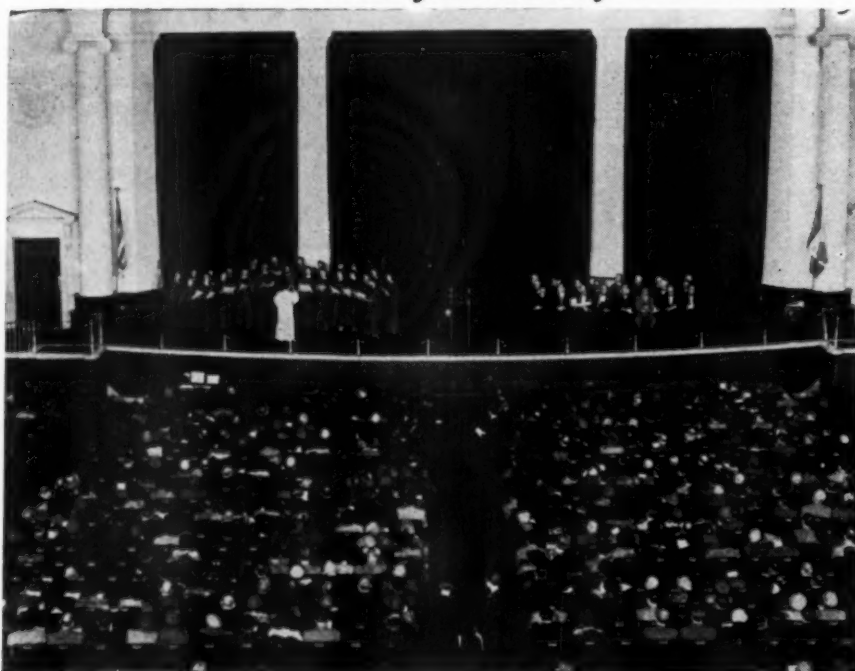
White man, little island in a restless sea,
The tide is coming in. Beware.
Make your peace with ocean while you are yet free.
Water is rising everywhere.

The problem is not military nor political but moral and religious. Wherever a white man denies equality to a colored man, Indian, Chinese, Japanese, Negro, he supports the rising tide of color. The white man had better change his ways and follow the way of Christ in human relationships. Otherwise soon, if not already now, it will be too late.

The World Today

Current Events of Missionary Interest

The 3rd annual Church and State National Conference, Washington, D. C., held in D.A.R. Constitution Hall



The photograph shows the stage with the American University Chorus singing "The Battle Hymn of the Republic"

Six Amazing Parallels Between Communism and Catholicism

AN immense audience, almost filling the spacious Constitution Hall of the D. A. R. in Washington, D. C., attended the evening session of the annual national conference on church and state, February 1, 1951. It was the climax of the two-day sessions under the sponsorship of Protestants and Other Americans United for the Separation of Church and State. Familiarly known as PAOU this was organized in 1948 (*See MISSIONS, March, 1948, page 143*) and is now establishing local chapters in American cities.

Two remarkable addresses featured the evening program. Mr. Paul Blanshard, author of *American Freedom and Catholic Power*, spoke on "The Vatican and the Kremlin," and set forth six amazing parallels between the policies of communism and the policies of Roman Catholicism.

(1) Both systems are opposed to democracy as the American people understand it.

(2) In the United States both systems maintain agents of foreign powers. All communist leaders here take their orders from Moscow. All Roman Catholic bishops, archbishops, and cardinals are the foreign appointed agents of the Pope.

(3) Both systems oppose the separation of church and state.

(4) Both systems deify their top leaders. Karl Marx, Nicolai Lenin, Joseph Stalin are accorded the same kind of homage that is accorded the Pope.

(5) Both systems oppose the democratic public school and seek to control and mould education in accord with their own doctrines and policies.

(6) Both systems suppress freedom of thought. By control of press, radio, and movies they try to regiment public opinion.

As President of PAOU, Dr. Edwin McNeill Poteat delivered the presidential address on, "Would It Make Any Difference if the Roman Catholic Church Controlled American Legislation?" His subject was prompted by an appeal by Jesuit Father F. X. Talbot, former editor of the Jesuit magazine, *America* who urged that the United States be made Catholic in legislation, Catholic in justice, aims, and ideals. If these Catholic aims were to be achieved it would make a tremendous difference, said Dr. Poteat. It would mean a revolution in the American political system and the destruction of the freedoms guaranteed in the Bill of Rights. It would change the United States from a democracy into a clerical dictatorship. Citing numerous Catholic pronouncements to support his

statements, Dr. Poteat warned against the power of the Pope whose authority would prescribe for every American citizen, Catholic, Protestant, Jew, and unbeliever, what books he may not read, what new books his publishers may not produce, what movies he may not see, what medical practices he may not accept, what schools his children may not attend, what associations and clubs he may not join, what ideas he may not hold, what social contacts he may not sanction, what his papers may not print, and what his legislators may not enact.

Business sessions and sectional conferences featured the morning and afternoon, and meetings of the trustees and advisory council the preceding day. Once again a strong resolution opposing any appointment of an Ambassador or a President's representative to the Pope was unanimously adopted. Officers for the new year are: *President*, Dr. E. M. Poteat; *Vice Presidents*, G. Bromley Oxnam, John A. Mackay, Charles C. Morrison; *Recording Secretary*, J. M. Dawson; *Treasurer*, E. H. DeGroot, Jr.; *Executive Director*, Glenn L. Archer.

Mohammedan World Headquarters Established in Pakistan

INDICATING again how American newspapers with big front page headlines play up events of only passing interest and on inconspicuous inside locations publish references to events of immense future significance was a 15-line news item in *The New York Times* which reported the world convention of Mohammedanism. Meeting in Karachi, India, late in February, it was attended by delegates from almost 40 nations. Most American Christians never imagined that Mohammedanism had followers in 40 nations. The convention lasted 12 days, adopted a constitution, established a permanent organization, and appointed a permanent secretariat. Headquarters will be in Karachi, capital city of Pakistan. This is the Mohammedan state that was separated from India when what was for 200 years known as British India achieved political independence four years ago. Purpose of this international convention of Islam was to deal with problems confronting Mohammedanism in the world today.

Thus another of the world's great religions establishes a global headquarters. Roman Catholicism has its Vatican City. Protestantism has its World Council of Churches at Geneva. The Eastern

REMARKABLE REMARKS, usually appearing on this page, because of space limitation are transferred temporarily to page 233.

MISSIONS

Orthodox Church has its headquarters in Moscow. And now Mohammedanism opens headquarters in Karachi. Moreover, some sub-divisions of Protestantism have their own world headquarters such as the Anglican Church at Canterbury, and the Baptist World Alliance in Washington.

The latest development suggests a revival of Mohammedanism which has significance for Christian missions in Moslem lands. Christian evangelistic efforts will probably be made more difficult than heretofore. It seems incredible that an event as significant as this Mohammedan convention should have received only 15 lines in a metropolitan newspaper and probably no reference whatsoever in other city papers throughout the United States.

This Evangelistic Landmark Is Also a Prophecy of the Future

MORE than 40,000 decisions for Christ were recorded during the United Evangelistic Advance which ended officially at the Watch Night Service on Sunday, December 31, 1950.

Under the sponsorship of the Department of Evangelism of the National Council of Churches, this nationwide evangelistic effort, in which 38 denominations participated, was launched on World Communion Sunday, October 2, 1949 (*See MISSIONS, October 1949, page 459*) and it included both denominational and cooperative programs of evangelism. The figures cited do not include the results of the denominational programs. According to Secretary Jesse M. Bader of the Department of Evangelism, these will likely show that almost every denomination taking part had the greatest numerical growth in membership in its history. The 15-months program included Visitation Evangelism Crusades in 85 communities, 576 separate evangelistic projects, 66 National Christian Teaching Missions whose 66 communities enlisted the cooperation of 1800 local churches, and 49 university Christian Missions which reached one tenth of the nation's college and university enrolment. With the Commission's assistance, 250 colleges arranged independent missions. Included also were 71 preaching missions with the aid of 450 guest preachers. Reformation Sunday, which the United Evangelistic Advance had emphasized, was observed in 161 American cities. For the two World Communion Sundays (1949 and 1950) a total of 3,000,000 pieces of Christian Literature was distributed. "The Advance is a landmark in cooperative evangelism," said Dr. Bader in concluding his report, "and a prophecy to what can be done in the future."

They Never Lost Their Dreams

By HAROLD C. BONELL

Personal glimpses into the lives of displaced persons in Europe who were made strong out of their sufferings and who lived in hell but never lost their dreams of heaven



The mass expulsion of millions of Volksdeutsche from Poland, Czechoslovakia, and other countries now under Russian control, merely because their ancestors had migrated from Germany many years ago, was one of the brutal postwar blunders. Like the Displaced Persons these people constitute a grave refugee problem

THE snow came early to Bavaria. It sifted gently down on field and forest and towering mountain peak until the whole landscape took on the aspect of a lovely Christmas card. The tiny roadside shrines had a new halo of spotless white. The gaily painted window frames and gable decorations stood out in new glory against the alabaster sheen of newly fallen snow.

The city of Munich presented a different picture. The snow fell on mountains and countryside, and the glory of God lay round about; but the sin and the imbecility of man had left the city a great gaping wound at the heart of the world. The bombing planes came over Munich 66 times. The beautiful palace of the ancient kings of Bavaria lies a broken heap of ruins. Exposed to wind and sun and rain, wonderful murals rot and crumble from the walls. The magnificent Grand Opera House of

Munich, the gift of royalty to the music lovers of the world and dedicated by a personal visit from Richard Wagner himself, is a thing of shattered remains. It hides in debris behind the magnificent classic columns that once supported its portico. But the tragedy becomes most real when one notes the cellar holes hyphenating a block of apartment buildings, or the boards over doors and windows of homes with the skull and cross bone sign warning of the danger of entering bomb-shattered buildings.

Once many people lived in this great city until "the terror that flieth by night" came over Munich. It is the people who really make the difference. Here is damage that cannot be erased by a mechanical shovel nor covered over by brick and mortar, and yet here also is hope of real rehabilitation and the beginning of a new way of life.

I went to Europe to work with people. Displaced persons represent but one of the heaps of human rubble that the horror of war has left behind. There are others. The great problem of what to do with the *Volkesdeutscher* is still to be solved. There are 11,000,000 German refugees who are dependent upon public or private charities, but my particular task was to deal with those who fit the definition of a displaced person in our American legislation, and with those particularly hard to resettle, the so-called "hard-core" cases.

Labels lose their meaning in a modern world so full of labels, and we need a more careful definition of "hard to resettle" and "hard-core." For some the difficulties of resettlement are perfectly obvious. One cannot be in Germany for a single day without being aware of the abnormally high number of people who lack legs or arms or eyes. It is understandable that people not accustomed to folk without their full quota of arms and legs should be hesitant to offer assurance to such cases. My own father was an amputee who earned his own living with no noticeable limitation. So for me amputations seemed a minor hindrance.

A second group of "hard to resettle" cases was the group of "old" people. I was a bit shocked to discover how near I was to "age" according to D. P. standards. Australian legislation would accept only displaced persons 45 years of age or under. That set the limit. So over 45 means "old" for D. P.s. It was a

little difficult to consider vigorous men and women in their fifties and early sixties as "hard-core." My mind kept going back to all the "hard-core" cases that furnish the major leadership of our denomination, and for the business and political life in America.

Strangely enough, it is just that kind of leadership that forms another element of "hard-core" cases. A fine looking, cultured gentleman sat across the table from me in one of my interviews. Unfortunately the six languages at his command did not include English. So I had to work through an interpreter. When I came to the questions about his work in his homeland his answer was, "I was president of the bank." When I pressed him a little farther I discovered that he had also been on the Board of Directors of a large hospital, and that he had been a lecturer in the University of Tartu. I asked if he had any farming experience, or if he had ever seen the inside of a factory. These are skills he could use without the necessity of a complete understanding of English. Undoubtedly he must begin on a job level far below that to which he once was accustomed. He makes no complaint of this. He is only one of many fine and gifted people who are "hard to resettle" because their skills are in a field where employment is difficult to find.

There is one other category to be considered under the "hard-core" designation. The term used by the International Relief Organization, (I. R. O.), is "an uneconomic family."



A camp for Displaced Persons outside Munich which Mr. Bonell visited during his recent refugee ministry. The photograph was taken before the signs were removed.

That describes several different kinds of family. There is the young mother of three lovely children whose husband walked off to Poland and left her to shift for herself. She is young and capable and willing to work. But who will take care of three small children while the mother earns the living? There is the stalwart Polish family of man and wife and a 13-year-old son, easy to resettle except for the fact that the husband's mother and the wife's mother are both a part of the family. The two mothers-in-law are two fine elderly women. Without complaint they have faced all the hardships of war and its aftermath. Should they now be abandoned by the young people in order to give them a chance to immigrate? A faithful son and a loyal daughter insist that they will not leave their mothers behind even if it means that they lose their own opportunity. So these fine people constitute an uneconomic family hard to resettle.

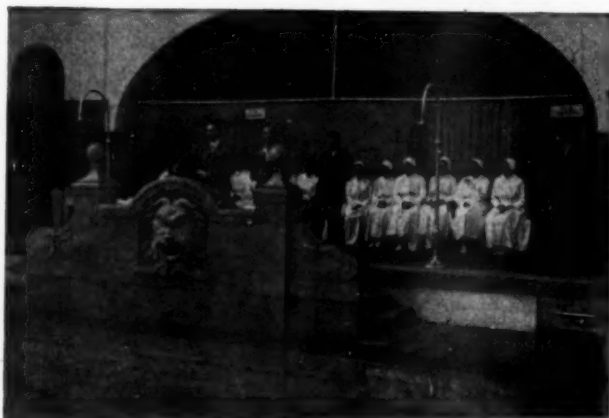
There are countless other cases, each with a story all its own, that are included under the "hard-core" label, but I discovered that the "hard-core" was not so hard. They are winsome, lovable, human folk. "These are they that came out of great tribulation," and they have maintained their faith and character and integrity, and even a sense of humor. These are people who would not be refused anywhere if they were only known.

Throughout the whole period of the American D. P. legislation, I had worked with D. P.s in the United States. Innocently I thought we knew something about the whole problem and the people with whom it dealt. But now how much I have learned! These D. P.s are people with initiative, purpose, ability, and consecration. They form the backbone of the effective work that is being done across the world to minister to refugees. It is D. P. house mothers in the Children's Village of Bad Aibling who provide the touch of home for the war born children who live there and who are the innocent victims of the sexual irregularity that follows a war in any occupied country. In Bad Aibling I found a little corner of a good world created out of the pieces of a bad world, and D. P.s were making

their rich contribution to it. I talked to the directors of a Ukrainian Cooperative in Warner Kaserne in Munich. The cooperative had come into being because D.P.s wanted to provide a decent standard of living for D. P.s. Now as the large barracks-camp begins to empty, the members of the co-op grow fewer. How long could they continue with their dwindling numbers? They gave me the answer, and I thrilled as I heard it. "We shall keep going," they said, "until we have been able to provide a home and a means of livelihood for the old and infirm who will be left behind by all resettlement plans." They are working with IRO to float a loan to build a home and workshop to take care of their own needy. They reported on the use of their income. They had helped support the D.P. high school and the University of Munich; they had contributed to the Ukrainian Red Cross; and they had supported their church as well as paid a dividend to the members of their co-op. Thus D. P.s help themselves and so they are worthy of our help.

There are three major needs that we face at this stage of the history of D. P. resettlement. First, we must realize that the job is not done, not anyway nearly done, nor will it be done for many years. We all thrilled at the response to our denomination to the appeal to provide for 1200 D. P. cases.

Unfortunately the D. P.s were slow in coming. It was not their fault. The machinery of



While Displaced Persons and Volksdeutsch were confined in their camps, the service of evangelism did not cease. Here is a group of 20 converts about to be baptized in the Munich Public Bath House

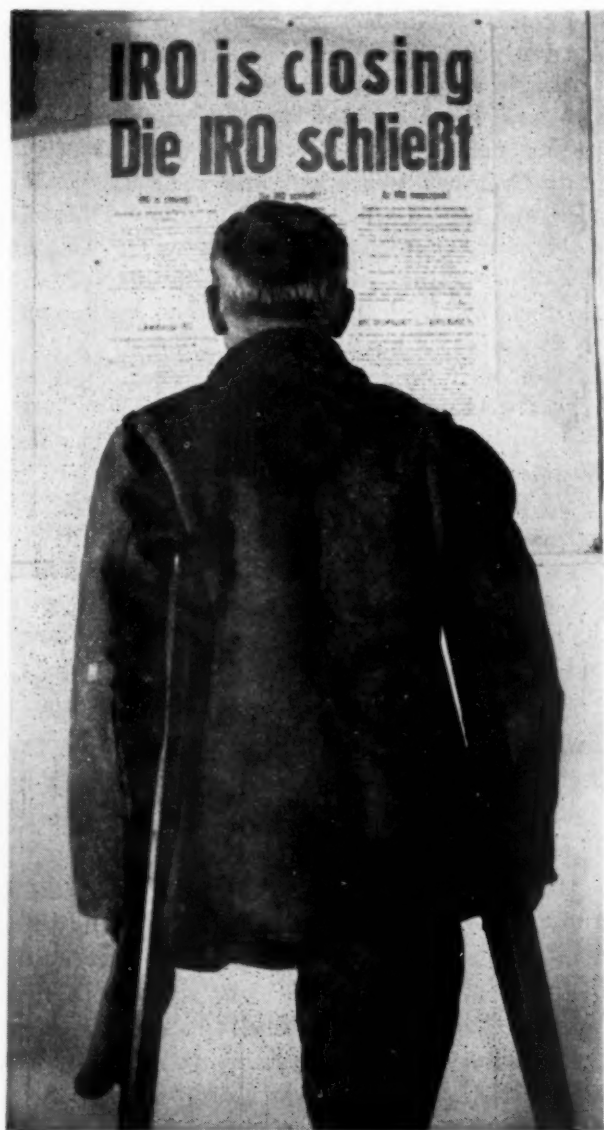
overseas processing is only as effective as the people who are a part of that machinery. In some areas it is very effective. In others it is a disgrace. Maybe the D. P. for whom you have waited so long is the innocent victim of the inefficiency, indifference, and incompetence of someone whose swivel chair is too comfortable. It may be that he has run afoul of that particular brand of hysteria and imbecility that goes by the name of security legislation in America. It is a bit of a shock to discover in Europe that every man, woman, and child is guilty until proved innocent of

involvement in subversive groups in spite of the queer twist that this gives to democratic principles.

Secondly, if the job is to be done, it is up to Christian people to do it with understanding and sympathy, but with determination. We need great-souled folk who will undertake a sponsorship even when so much militates against their ever being able to realize the fulfillment of their hopes and plans. The record of D. P.s in America is remarkably good. Those who have persevered in making it possible for D. P.s to come have been blessed by enrichment, fellowship, and mutual satisfaction.

Finally, we dare not, as Christians, regard the D. P. simply as a potential citizen, as a source of needed labor, as a contributor to our strength or culture. He is all of that, but we who are strong must bear the burdens of the weak. Bonds will be needed for some to make it possible for them to come. Government agencies demand some security if a man lacks a limb or an eye, or if his age seems to indicate any possibility of his becoming a public charge. The richest nation in the world is very hesitant to risk its riches in behalf of a new potentially needy folk. It is Christian people who must take the risk. More than that, I cannot help but hope that before the opportunity is past some Christian group will come forward to say, "We shall provide a home, an institution large enough to take care of some of the aged folk who have suffered so long. Although they are able to make no return, they are worthy of a quiet corner and a few short years of peace before life ends." I talked with the old folk of Prien Am Chiemsee where IRO has provided a home for about 200 aged D. P.s. One sweet grandmother said, "I am so happy here, but what will happen when there is no IRO?" I had no answer.

Europe was not a pretty picture this past winter in spite of the lovely white snow on its mountain tops; but men and women still live there who out of suffering have been made strong. In hell they have never lost their dreams of heaven. May we not fail to help those dreams come true.



There is not much chance for resettling this Displaced Person who reads the depressing news that the International Relief Organization of the United States is about to close his camp

He Understood the Story of the Lost Sheep

By GLORA M. WYSNER

Although Christian missions in Mohammedan countries face immense difficulties and much discouragement, nevertheless the Christian witness and the New Testament with its many human interest incidents make their appeal and an impact on the lives of the people

MANY a boy in the Near East understands the story of the Lost Sheep far better than most people in the United States. One day I planned to tell that familiar story to a group of shepherd boys in the mountains of North Africa. So I began by asking, "Did any of you ever lose a sheep?"

"Yes," answered Mohand. "I lost a sheep one day." And then Mohand told the following story:

I was up on the mountain near the cork forest tending my sheep. When the sun was going down, I gathered my sheep together and counted them. I counted, one, two, three, four, five. I counted. Could it be true that one sheep was missing? I counted again, and yet again. It was true. One sheep was missing. I went into the forest a little way. I called and called, but my lost sheep did not come. Then I hurried home with the others.

Arriving at home I called my mother and said, "Mother, I have lost a sheep." Mother counted them several times, and looked them over. Yes, one was missing. "Oh, Mohand," she said, "it is one of our very best sheep that is missing, the one your father bought with the money we got when we sold our olives."

By this time it was growing dark. My mother found my father and told him of our tragedy. He, too, counted the sheep. One of our very best was missing.

Then my father turned to my mother and said, "Quick, Fatima, prepare us some torches. I will call some neighbors to help in the search. We must find the missing sheep." I helped my mother find rags, wrapped them on the end of sticks, and then dipped them in oil.

Holding high these fagots to light their way, my father and several of the men started down the mountain. I watched them as far as I could see them. Down, down into the ravine they went, and

then climbed up the narrow winding path on the other side of the mountain. At first I could hear the clear, strong voice of my father as he called and called to the lost sheep. When all had disappeared over the mountain and my father's voice could be heard no more, I went into our hut.

What a sad place it was at our house. Our hut was dark. Mother didn't bake us any bread. No fire was lighted in the fire hole in the floor of the hut. Everyone was silent and sad. My mother cried, and I cried a little, too! Once in a while one of the neighbor women would stick her head in the door of our hut and ask, "Fatima, have you found the sheep?" Each time my mother would say, "No," and cry a little more.

After what seemed like a very very long time, we heard voices. We threw open the door. There were my father and the neighbor men. The lost sheep was over my father's shoulder.

"Quick Fatima," my father said. "Build a fire, make some break and coffee. Let's call in all the neighbors to rejoice. Here is our sheep that was lost, and is found." Soon our hut was filled with the neighbors, rejoicing with us that our lost sheep had been found.

The stories of the Lost Coin, of the Good Samaritan, of the Prodigal Son, all live for these people in the Near East. So many of them have had similar experiences, so many of them live in like circumstances.

However, the Near East today lives and moves as much in present day conditions as it does in the past. Some of the finest air fields in the world are in Arabia, Egypt, Syria, and North Africa. Modern buildings are changing the color and tone of numerous Bedouin villages. Oil is changing the living and the economic standards of thousands of families.

No longer are many of the descriptions of the Near East and the pictures in our minds altogether true. Among the radical changes

taking place in the Near East, women have played and are playing an important role. No sweeping statement can be made about women in the Near East and be a true statement. Women live under varied conditions. In some places their emancipation has been very rapid. In many parts of the Near East the veil is no longer worn. Feminist movements have arisen in some places, agitating for reforms in marriage, divorce and inheritance laws.

Girls have been seeking more and better education. Many a girl has found her way to a university in the Near East because a brother has interceded for her and convinced the family of the importance of education for girls.

Christian women and girls have been able to open the way for their Moslem sisters in the Near East into many fields of activity. In the field of medicine and nursing the Christian women have pioneered and led the way.

Christians, Moslems, Jews, Zoroastrians, Arabs, Armenians, Kurds, Kabyles, different religious and racial groups, all have mingled in Christian schools, have come to understand one another, and have many times developed rich friendships. Christian education in the Near East has been a greater blessing to women there than most people ever dream.

If you want an enriching afternoon, I wish you could sit down with me for tea in the home of a friend of mine, as I did not long ago. The women at the tea asked me to tell them what American women were doing in the cause of peace. I found them keenly interested in the work of United Nations. Some of them had attended sessions of U.N.E.S.C.O., and of the Commission on the Status of Women when these groups had met in the Near East. How well informed you will find many of them, too, on world affairs. Many of them are career women—pioneers they are. Let me introduce just a few of them. O. is a lawyer having studied in one of the best universities in the Near East. She is deeply concerned in legislation that will improve marriage laws. T. is a nurse, trained in a large American hospital. She is giving generously of her time to raise the standards of nursing

education in the Near East. K. calls herself a politician. She has spoken at large political rallies, she is ardently supporting what she believes to be important political reforms for her country. N. is a doctor. She was one of the first women to get an M.D. degree in her country. She has brought to her profession a love for the people and a sympathy for their illnesses which has won her many friends.

These women are keenly aware of the problems their countries face: economic problems—poverty, unemployment, lack of skilled workers; social problems—the changing status of women, lack of educational facilities for thousands of children; religious problems—religious tensions between religious groups, need of a religious dynamic that will truly guide the people.

Many more women than can be revealed by statistics, have found this dynamic. They have found it in Christ. The Bible has played and continues to play an important role in the Near East in winning people to Christ. One day a young woman walked into a bookstore in the Near East and asked for a copy of the New Testament in basic English. The shop keeper appeared to be very angry and asked why she came to his store for a copy of the New Testament. Did she not know he was not a Christian? Having given vent to his anger, he then leaned over the counter and in a voice not audible to others in the store he said to her, "Sorry, I have no copies at the present time. The New Testament is the best seller I have." Many is the man who buys a copy in the market place, many is the young man who is reading it, and some have found their way to Christ through its pages.

What the New Testament has come to mean to some is illustrated by the story of Ourida. With her New Testament in her bag, she went home from school for her summer vacation. Her family discovered it. Not for the world would they deprive her of attendance at the Christian school, for they were so proud of her progress there. But they were convinced they must forbid her ever to read the New Testament. So they decided to destroy the copy she had brought home with her. When

Ourida learned of this she clutched it tightly in her hands saying, "Before you can destroy this book, you will need to kill me."

It is easy for American Christians to comment that Christian missions to the people in Mohammedan countries is an impossible task, so difficult, with apparently so little results. Many people say and feel this, but I fear they do not know all the facts. It is true that Christian effort among Moslems is difficult, and it is likewise true that our statistical re-

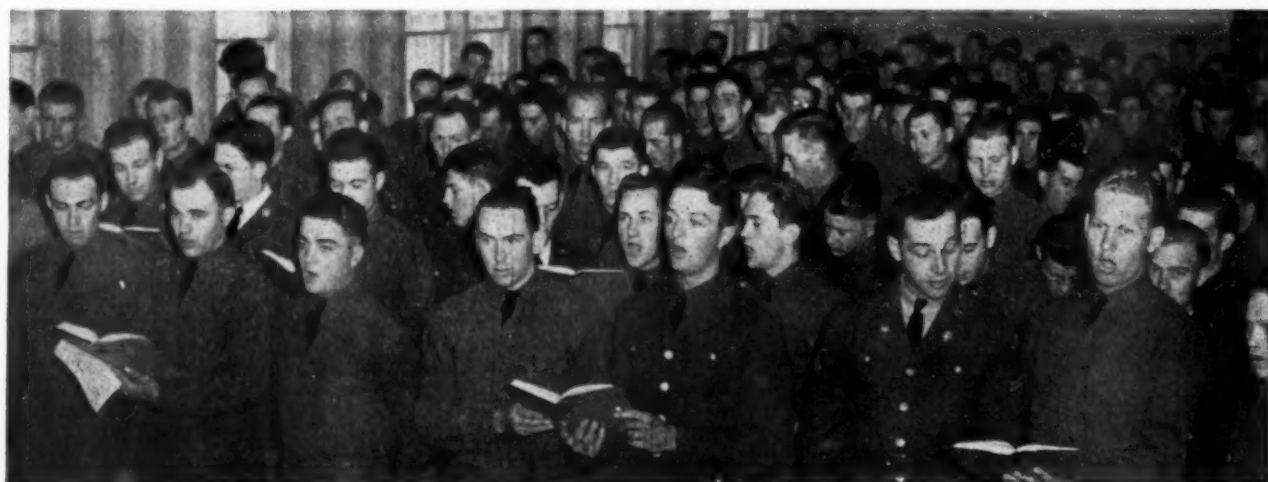
ports are sometimes not very encouraging. But can we honestly measure the results of our Christian witness by mere statistics?

Christian missionary work is indeed difficult among Moslems. Perhaps results are slow. But Moslems need Christ, too. The Near East cradled Judaism, Islam, and Christianity. If our witness for Christ in the Near East is a true and faithful one, the day will come when the Near East will again rise to follow Him. East and West must find Him together.

When Three Million Men Face Temptation

A frank statement about the urgent need of able and consecrated chaplains in the American armed forces

By JOSEPH H. HEARTBERG



Chapel service at an American military training camp. Such men need well qualified chaplains

ALTHOUGH Congress has not yet taken final action, it is practically certain that very soon the American military forces will total more than 3,500,000 men and women. Nearly all of the boys graduating from high schools for an indefinite number of years to come, will go into the armed services. These young men will face temptations that they would never meet at home. The moral restraints, to be found in a Christian home, in the home church, and in Christian young people's groups, will be absent. These young people are thrown into battle where the worst elements in human nature find unrestricted expression. Some of their companions will be foul-mouthed and foul-minded. The lovely girl friend back home, the

Christian mother, the neighbors who were proud of the boy down the street—all will be thousands of miles away. Liquor will easily be found. Much of the conversation in the barracks will center around immoral experiences. It will be very easy to yield to small and great temptations.

Every Christian will agree that the spiritual needs of these immature young men and women who enlist or who are drafted, must somehow be met. In these conditions the advocate of the redeeming Christ is the Christian chaplain. If he fails in his duty, then there is no other strong force for righteousness operating in the lives of these young people. One of the most important positions a Christian minister can fill today is therefore that of

the chaplain in the U. S. Army, Air Force, Navy, or Veterans Administration.

Moreover, the vast majority of these young people will return to civilian life after their term of military service has been completed, whether 21 months, or two years, or 27 months, whatever may be the limit which Congress decides. Even before the Korean outbreak, more men were leaving the military forces and returning to civilian life every year than were graduated from all the colleges and universities in the United States. With an enlarged military force the number will be far greater. What kind of young people will these be whom the military forces turn loose in civilian life after their period of military training and service? Much will depend on what the chaplains can do for our young people. The future of our nation ten years from now can well be determined by the chaplains' ministry.

If we are now approaching a military era in American history, then the Christian chaplain may be the one redeeming factor in the entire situation. The time has come when the very best of our young clergymen must consider the chaplaincy as the most needy field of service. Young men in the theological seminaries should consider the chaplaincy as a life work and should train themselves for it. The American armed services are seeking to provide one chaplain for each 800 men. The churches must find these men and recommend them for this service. There are now nearly 150 American Baptist chaplains in the armed forces.

There have been many reports about poor chaplains. As always, the chaplain who has been a moral or spiritual failure has received the most publicity. This is true of ministers in civilian life too. However, some of the finest clergymen I know are good chaplains. As a whole, our chaplains are a good cross section of our ministers.

American Baptists have a right to be proud of the Baptist chaplains in the service. Baptist chaplains hold such key positions as General MacArthur's Army Headquarters chaplain; headquarters chaplain of Corp X in Korea; headquarters chaplain of the first marine division in Korea, etc. Five out of 17 chaplains in the First Marine Division are American Baptists. Before World Communion Sunday one of our army chaplains wrote that each of the men in each of his companies would have an opportunity to attend a communion service on World Communion Sunday wherever he was.

American chaplains enjoy the most favored position in the armed services of those of any nation in the world. *In many armies there is no place for*

a chaplain at all! In other cases chaplains are looked down upon and despised. The respect for the chaplaincy in our country is illustrated by the fact that the chiefs of chaplains hold ranks of Major General in the Army, and in the Air Force and of Rear Admiral in the Navy.

In the General Commission on Chaplains 31 American Protestant denominations cooperate. This meets twice annually to discuss the problems of the chaplaincy and it exerts great influence over the Army, Air Force, Navy and Veterans Administration. At each meeting the Chiefs of Chaplains of all four services report to this Commission. The personnel of this Commission includes the names of outstanding leaders of American Protestantism.

The American Baptist Convention Committee on Chaplains includes the following: Dr. Bruce E. Jackson, *chairman*, Dr. Reuben E. Nelson, Dr. Joseph C. Hazen, Dr. Charles A. Carman, Dr. G. Pitt Beers, and Rev. Joseph H. Heartberg. These men are also the Baptist representatives on the General Commission on Chaplains together with Dr. Luther Wesley Smith, an ex-officio member.

The Baptist Committee on Chaplains meets regularly to consider applications for the chaplaincy. No minister can enter the chaplaincy without the endorsement of this committee. No one can stay in the service if the endorsement is withdrawn.

This Committee and the American Baptist Home Mission Society maintain contacts with the chaplain while he is in the service. Each chaplain receives *MISSIONS*, *The Pastors' Round Table*, *Secret Place*, *Crusader* and other literature for distribution. Correspondence between the chaplain and the Department of Christian Ministry to Service Men is carried on. The Secretary of Christian Ministry to Service Men visits and confers with chaplains. Retreats for chaplains are being planned.

These men are our missionaries in a most strategic field. We do not pay their salaries out of our mission fund, nevertheless they are our ministers and represent our churches. Let us pray for them often. Let us pray that the very best of our young ministers and divinity school students might devote themselves to these fields that are more than white unto harvest in the Army, Air Force, Navy, and Veterans Administration.

The chaplain is really a missionary in uniform. It is of the utmost importance that he be a man of high caliber, well trained, able, consecrated, and fully aware of the contribution he makes not only to the individual lives with whom he comes in contact, but also to the welfare of the United States.

■ PERSONALITIES ■

Japan University Foundation Elects New President

DR. KENNETH S. LATOURETTE, Sterling Professor of Missions and Oriental History at Yale University, is the new President of the Japan International Christian University Foundation. He succeeds the late Dr. Ralph E. Diefendorfer, formerly secretary of the Methodist Foreign Mission Board, who died suddenly of a heart attack on January 31, 1951. He had just left his office at the close of the day and he collapsed in the elevator of his office building. Dr. Latourette is well known to American Baptists. He is the author of that monumental seven-volume *History of the Expansion of Christianity*, as well as of more than a dozen other books relating to the progress of Christian missions overseas. He joined the Yale University faculty 30 years ago, in 1921, prior to that time having been on the faculty of Denison University. Dr. Latourette is a member of the Baptist Foreign Mission Board. In 1946-1947 he served as President of the American Baptist Foreign Mission Society. Since 1944 he has served also as Honorary Pastor of the Calvary Baptist Church in New Haven, Conn.

The Resignation Of Dr. Paul H. Conrad

DR. PAUL H. CONRAD presented his resignation as Stewardship Secretary of the Council on Missionary Cooperation at the meeting of the Administrative Committee on March 1, 1951, in order that he might accept the call to become pastor of the North Baptist Church of Port Chester, N. Y. For nine years Dr. Conrad has served as Stewardship Secre-



Kenneth S. Latourette

tary. During these years he initiated the annual National Stewardship Conference, represented Baptists interdenominationally on the Executive Committee of the United Stewardship Council. He also served it as President from 1940 to 1951 when it was incorporated into the National Council of Churches. Dr. Conrad has written several books which have been widely used as standard textbooks and guides for the study of Christian stewardship and the building of local church programs of administration, finance, and stewardship giving. Prior to his Stewardship service he was Director of Promotion for New York State,



Miss Edna Oden receiving a Home Mission special donation from Mrs. Henry Jones

Eastern Regional Representative of the Council on Missionary Cooperation, Executive Director of the World Emergency Fund in 1944-1945, and Executive Secretary of the World Relief Committee. His service at Baptist Headquarters covers a total of 13 years. His resignation takes effect April 1, 1951. Baptist Headquarters loses a distinguished and efficient staff executive while the 650 members of the Port Chester Church gain an experienced, capable, and faithful pastor and preacher.

A Baptist Descendant Of Roger Williams

This daughter of Baptist pioneers, now 94 years old, maintains her interest in MISSIONS, in White Cross, and in the missionary efforts of American Baptists.

Mrs. Henry Jones, who as Frances Green was born July 8, 1857, was brought up in the strict Baptist training of that day. She believes every generation of her ancestors on both sides of the family were Baptists from the days of the founding of the First Baptist Church in Providence, R. I. She is a direct descendant of Roger Williams.

Inflation has reduced her income to a minimum, but most of what she does receive goes to missionary causes. In January she sent for the matron of the Home, Miss Edna Oden, who had served for many years as an American Baptist missionary in the Belgian Congo. In the accompanying picture she is shown handing Miss Oden her contribution for the Home Missions offering of February 25. Her church's publicity of this had not begun at that time, but she had read of it in *MISSIONS* (Continued on page 253)

Communism and Christianity in West China

An analysis of present conditions by a Baptist missionary who returned recently to the United States from West China

By CLARENCE G. VICHERT

NOTE—As a public service, MISSIONS publishes this analysis of the situation in China by a Baptist missionary who returned to the United States less than five months ago. Three considerations should be kept in mind when reading this article. (1) It reports conditions as they existed when Mr. Vichert left West China, and much has happened since then. (2) China is an

immense country with 400,000,000 people and West China is only a part of it, so that what is true of one part of China is not necessarily true of other parts. (3) In its description of communism's attitude toward religion the article confirms the ominous predictions of Dr. A. F. Ufford in his article, "Chinese Communism Confronts Chinese Christianity", in January, 1950.—ED.



The reading room in the library of the West China Union University, Chengtu, West China, which heretofore has been maintained cooperatively by American Baptists, the United Church of Canada, Canadian Quakers, American Methodists, and Anglicans of England. Under the new communist government this property will either be taken over by the government or must be transferred to Chinese control

SINCE December, 1949, less than 16 months, West China has been under the control of the new People's Republic of China. In the months since then, changes have taken place which a year ago many foreigners and Chinese would have believed impossible. Whether or not these changes are permanent only the future can disclose. In West China there is peace, the proletariat is in power, radical reforms have been instituted, reconstruction projects have

been started, and an apparently efficient and solidly entrenched government has been established. These changes affect all phases of life of the people, and they inevitably affect our Christian mission program. How long these changes will endure and what the ultimate outcome will be must be left for the future. China is an immense country and when 400,000,000 people are involved in such vast changes and upheavals, anything can happen.



Main administration building of the West China Union University

Under the constitution of the new People's Republic of China, which is the name of the new communist government in China, religious freedom is guaranteed, but this same guarantee also permits anti-religious propaganda. The competition between communism and religion, however, is not as equal as the constitutional guarantee might intimate, because the government controls the press, the radio, and the schools, while the Christian church can only make its voice heard within the church walls.

There are at least two reasons why the present communist government looks with disdain upon the Christian religion. (1) The government leaders believe that the Christian church in China has been connected with American and British imperialism. Regardless of whether or not these leaders have what they consider evidence to support their viewpoint, the church thus comes under suspicion. (2) Religion is regarded by communism as basically untrue. Communists view it as a myth, a superstition cherished by those who are alleged to be ignorant of the truth. Communism believes that as the people become enlightened and as economic conditions improve, religion will eventually disappear. For the present, therefore, religion will be tolerated in China inasmuch as "faith in the human heart cannot be abolished by government edict."

General Mao in *The New Democracy* states, "Chinese Communists may form an anti-imperialist united front politically with cer-

tain idealist and disciples of religions, but they can never approve their idealism or their religious teaching." This statement reflects the attitude of the People's Government toward religion. The cooperation of the church in China is sought, but the government will not give its approval to what the church represents.

The recent publication of *The Christian Manifesto* is an indication of the attitude of the People's Government toward mission work. Under the title "Our Duty in General" *The Manifesto* states, "Christian churches and organizations in China should give thorough going support to the Common Political Platform (adopted by the People's Political Consultative Conference at its first meeting last October) and following the lead of the government should oppose imperialism, feudalism, and bureaucratic capitalism, while making strenuous efforts in the struggle to build an independent, democratic, peaceful, unified, rich and powerful New China." Under the title "Concrete Methods" *The Manifesto* states, "All Christian churches and organizations in China which are still relying upon foreign personnel and financial aid should immediately decide upon concrete plans to realize within the shortest possible time their objective of standing on their own feet and making a fresh start."

Several thousand Christian leaders in China have already signed this "manifesto." While it may be true that many who signed it did so with certain mental reservations, nevertheless there is a sincere desire on the part of Chinese church leaders to cooperate. Many feel that in the present situation it would be better for the church in China to be free of foreign influence. Our Baptist churches in West China, for example, are not requesting any funds from the United States for the fiscal year beginning May 1, 1951. Educational institutions and hospitals are not put in the same category as churches and for them funds will still be welcome. The People's Government is particularly anxious that teaching hospitals, universities, and graduate schools should continue. If mis-

sion organizations are unable to support these institutions the government is willing to give financial aid.

When the "Liberation Forces" moved into West China it was inevitable that some of our property would be occupied. Up to November 1950 this occupation caused bad inconveniences, but little curtailment of our works. Our churches, with one exception, have been able to use their buildings for religious activities. Our hospitals and our schools have had to increase numbers and to decrease floor space. The new government promises protection to foreign property.

Religious instruction in schools below university grade has been prohibited. However, students are allowed to attend Bible classes on the church compound. Courses in religion can be offered in the university as part of the regular curriculum. These courses have to be optional. The Union Theological College is registered with the government and has been allowed to continue without interference. In the fall of 1950 there were 75 students in the Theological College. As of that time religious fellowship groups at the Union University have suffered no loss in attendance and (they) maintained a vital religious witness on the campus. University church services were well attended by both faculty members and students.

Taxes have been levied on our property, but exemption is granted in the case of schools registered with the government. Thus far taxes have not been excessive and mission institutions have not been discriminated against. The People's Government holds the owners of property responsible for all taxes on their property. *Therefore the Foreign Mission Boards will be expected to pay taxes on mission property as long as the titles remain registered in the names of the Foreign Boards.* (Italics by MISSIONS)

Curricula in all mission schools have been revised to conform to government regulations. Textbooks have been rewritten. All teachers have had to take indoctrination courses. Students are subjected to a systematic "thought control" process which



A herd of American cattle on the university campus meadow. They were brought to China to breed and improve Chinese stock

causes the students "to incline to one side." Upon graduation the students who desire employment are given positions by the government.

Until the land reforms are completed, church work is to be confined within the boundaries of the church compounds. The government prefers the churches to limit themselves to spiritual ministry to church members. Social activities are to be carried on by government agencies. Pastoral workers and theological school teachers are not permitted to join labor unions. Therefore they do not have the same rights and privileges as other workers. Young people are discouraged from engaging in religious activities as Communist Party members label such activities as "superstitious practices." The government is anxious to enlist the most capable young people for its own work. One of our church leaders said, "The government can draft our best minds, but it cannot take our best hearts." Churches in the future may therefore have to depend for leadership upon people of limited ability whose faith has remained steadfast.

There is no problem as far as older church members are concerned. They are determined to continue their witness. One of the outstanding Baptist leaders said, "Tell American Baptists to rest their hearts; our faith will never change." It will not; but the children

of church members are not as sure of their faith. Many of them may feel that their future lies not with the church but with the Communist Party. The decisions which these young people eventually make will be the deciding factor in determining the destiny of the Christian church in a totalitarian state.

In view of the situation in China what can we as American Baptists do to continue our support of Christian missions in China?

1. Chinese Christian leaders are anxious to have us continue our connection with them in order that the ecumenical nature of the church may not be lost to China. These leaders want their churches to be known as part of the Church Universal. Therefore all possible channels of communication between East and West should be kept open.

2. Chinese Christian leaders will be glad to receive such financial help as we are willing to give, provided such help comes as an undesignated gift. We need to recognize that Baptist leaders in West China are sincere and capable. They will see that such gifts as we

give them will be used wisely for the West China Baptist Convention program. We need to remember, too, that there are still missionaries on the field and we should give them our full support as long as they are permitted to stay.

3. There is a direct challenge to us in the present situation to make our own society more Christian. Communist leaders are promising their followers a new world based purely on materialism. Chinese Christians are looking to American Christians for an answer. We believe that Christians, through the power of God, can bring in His Kingdom. If in countries that are still free, we can build a Christian society then the Chinese will take heart and build even as we.

The future for Christianity and for Christian missions in China may appear dark today, but it will not permanently remain so if we, as John of old, bear witness to the Light by making our own society more Christian, and if Chinese Christians likewise bear witness to the Light of the World.

The Leadership Crisis in Baptist Churches

There is hope on the Baptist horizon when the proposals of an important but little publicized conference at Green Lake last summer on the leadership needs of Baptist churches are suddenly picked up and made the subject of wide and earnest discussion

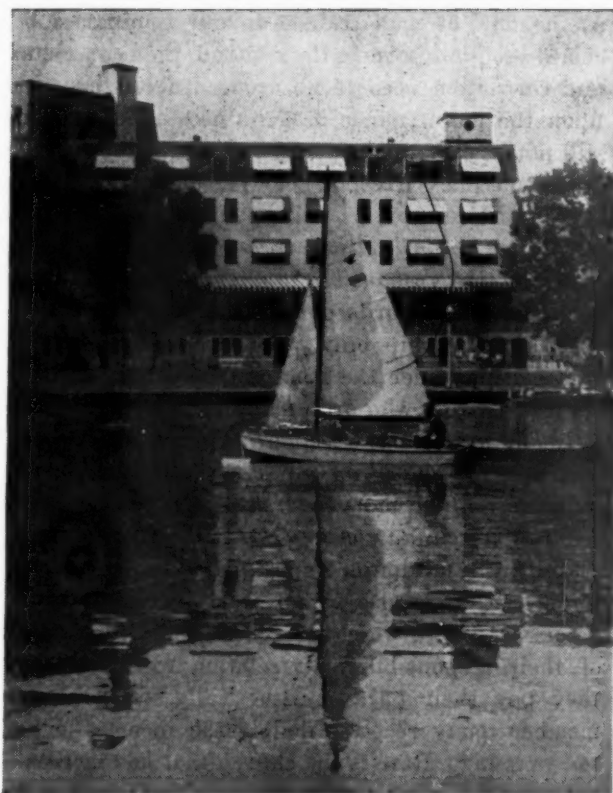
By MILTON C. FROYD

IT all goes back to a conference last summer at Green Lake. There was something extraordinary about it, both in organization and purpose. Consisting of 150 Baptists drawn from all areas—housewives, farmers, businessmen, pastors, educators—the conference met to deal with two questions, “What can be done to help solve the problem of the leadership needs of our churches?” and “When can we get under way in doing it on a serious scale?” Although such questions are usually reserved for “experts”, this group went at the problem with a dead-in-earnest seriousness seldom witnessed in a Baptist gathering.

It came with something of a start when the proposals emerging from the conference were suddenly picked up and taken seriously. Within six months

the proposals brought the administrative heads of all our national societies together for prolonged and earnest discussion. They arrested the attention of our theological seminary presidents for two solid days. They completely absorbed the first session of the newly appointed Commission on the Ministry, and they were regarded as meriting the place of sole subject of consideration at the mid-year meeting of the Association of Baptist College Presidents. Certainly here is something that commanded attention.

These 150 Baptists at Green Lake were concerned and determined. Ever since the publication in 1945 of survey by the Board of Education and Publication, they had been hearing about the leadership crisis of our churches, brought about in large measure because as a denomination we had been assuming responsibility for training less than half



The Roger Williams Inn at Green Lake where the conference on Baptist leadership was held

of our pastoral requirements. And as far back as they could remember, in one way or another they had been on the receiving end of the problems. So they insisted that the time had now come, when something must be done about it. The kind of task the church of Jesus Christ now faces in the world gave that determination a peculiar sense of urgency.

Space does not permit anything more than a brief summary of the proposals that came out of that conference. Virtually all reference as to how those proposals are to be calendared and translated into action, within the framework of Baptist polity and procedure, must be omitted. This is regrettable, for the conference frankly proceeded upon the assumption that no matter how fine a proposal may be, it is valueless unless it is capable of realization within our way of doing things. This was kept scrupulously in mind at every step along the way.

Following are seven of the nine proposals from "The Platform of Advance," which summarized the final conclusions of the conference. The remaining two deal with a procedure for coordinating a program of action, and the problem of leadership.

1. *Our leadership problem must be made a matter of central and primary concern to our entire denomination. Hitherto we have been concentrating*

on promotional programs to solve our problems. We need them, more of them, and better—but in the end all of our programs, financial, missionary, evangelism, and otherwise, are bound to collapse if we continue to default at the point of leadership. Our leadership need must be seen as central to everything we do, and be dealt with accordingly all along the line.

2. *The resources of our colleges and seminaries must be enlisted to provide a convention-wide program of training for those who are already serving as pastors of our churches.* The demands of the ministry today are such that pastors are constantly fighting a war of intellectual and spiritual attrition. Moreover, almost 50% of Baptist pastors fall below the minimum requirement for ordination proposed by our Ministers' Council. Most of these pastors would leap at an opportunity to remedy educational deficiencies if such an opportunity were placed within their reach. Whether the need is for intellectual and spiritual renewal or to make up educational deficiency, the resources for meeting that need are in ample supply in our colleges and seminaries. Bold plans for distributing these resources most must be worked out jointly between the schools and the denominational agencies.

3. *Both on the college and seminary level we must substantially increase the number of highly endowed, deeply-consecrated young men who are dedicated to the call of Jesus Christ into the Christian Ministry.* It is pointless to ask our seminaries for more pastors of the kind we need until we start sending in greatly increased numbers, our ablest young men to the seminaries for training. There are already enough candidates for the ministry, and in some instances too many. The trouble lies in the fact that, with notable exceptions, *our ablest young men are not being challenged by the ministry.* The fault lies with us, for surely God does not exempt those whom He has highly endowed with leadership promise from the possibility of a "call" to the ministry! The net result of current recruitment procedures, or the absence of them, is that the ministry is seriously in danger of becoming the haven of mediocrity.

4. *If our seminaries are to do what is expected of them, it can only be done as their work is undergirded substantially through direct denominational support.* American Baptists are among the most tardy of Protestant bodies to recognize this. The Presbyterians U. S. A. allocate 6½% of their entire benevolence budget in support of their seminaries. This means grants up to \$75,000 a year to

each cooperating seminary. Southern Baptists go even further, allocating \$200,000 a year to each seminary for operating expenses alone, plus an even larger amount for capital needs. All this is at the initial insistence of the Southern Baptist Foreign Mission Board, because it was obvious that the whole future program of expansion at home and abroad hinged upon the assurance of an adequate supply of leadership. In contrast, the total amount of funds available annually through direct support for all eight of our own cooperating seminaries here in the North, is not much more than one quarter of what goes to each Southern Baptist Seminary individually. What we are willing to do here will be the final test of how seriously we regard our leadership problem.

5. *Ways must be worked out jointly between the denomination and the seminaries whereby prospective ministers might more readily be absorbed into the life and fellowship and program of the denomination.* One of our most patent needs is a sense of solidarity among our ministers and in the relation between our ministers and the program of the denomination. Such solidarity does not mean blind allegiance to or the uncritical acceptance of everything the denominational agencies do. That would be neither possible nor desirable. On the other hand, no central allegiance, no zestful working together as a team, in behalf of a common denominational program can be generated without a high degree of oneness of spirit and purpose between the leadership of the agencies of the denomination and the leadership of the churches.

This problem that must be dealt with at the point of training itself, for if a student's total seminary experience is spent either in complete isolation from the on-going life of the denomination, or in only a peripheral connection with it, lukewarmness or even indifference toward the program of the denomination upon his graduation becomes almost inevitable. One way by which this matter can be dealt with is through a bold program of summer service training, internship if you please, under joint denominational and seminary auspices for all students at some time during their seminary career.

6. *A serious attempt must be made to bring about a wider acceptance of recognized ordination standards and placement practices among the churches.* The main reason why present ordination standards cannot be enforced is because there are not enough men to be ordained who can meet those standards. Consequently if the churches are to have a ministry at all, they must ordain what they can get. As soon

as the flow of men trained in our seminaries becomes adequate to meet the demand, then conscience and conviction need to be aroused about insisting upon the maintenance of genuine standards. This will not be easy, particularly in view of the careless and sometimes irresponsible placement, or "calling" practices now prevailing among us. *The final authority for ordination enforcement rests in the hands of the responsible laymen of our churches.* Ordination standards obtain real strength in our Baptist fellowship only when churches refuse to call, except under the most extraordinary circumstances, pastors who are unable to meet them.

7. *The problem of adequate support for our pastors must be solved or our whole program for the improvement of our leadership situation becomes nothing more than a cruel jest.* It is not a matter of establishing minimum salary plans, though that is important. It is also a matter of facing the scandalous way with which churches generally conceive of their responsibility in relation to the salaries they pay their pastors. Practically every church member today receives double the income he had ten years ago. Rare is the church that has increased the salary of its pastor more than a third during the same period. In the face of a 75% increase in living costs, the salary of the average pastor is therefore actually less, by far, than it was ten years ago. No church would deliberately wish to have any further part in the suffering thus imposed upon a pastor, if the members know all the facts. The task of confronting every church with what is happening here thus becomes a major responsibility of our convention.

Accordingly, here is the direction in which we must move if we are to seriously come to grips with the leadership needs of our churches. One thing is certain. The objectives outlined make quite clear that from this point on we dare not proceed on a "business as usual" basis. In times of national emergency the government demands a galvanizing of the allegiance of people—through a tightening of belts, restraints upon individual freedom, less spending, harder work. Likewise, as we attempt to deal with our leadership crisis, a crisis intensified by the needs of our time, we dare not proceed as if there were no crisis. Faith, sacrifice, restraint, patience, prayer, burden, hard work—all these are indispensable to the achievement of our common goal, which is *a christian ministry adequate for our time!* From the way in which the proposals of the Green Lake conference have already been received, there is hope on the horizon.

MISSIONS

An International Baptist Magazine



This magazine was founded in 1803 as *The Massachusetts Baptist Missionary Magazine*. The name was changed in 1817 to *The American Baptist Magazine*. In 1836 it became known as *The Baptist Missionary Magazine*. In 1910, with the absorption of *The Home Missions Monthly*, the name was changed to *MISSIONS*.

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Can Americans and Germans Really Forget the Past?

SIX years ago General Dwight D. Eisenhower entered Germany as an American military conqueror. Three months ago he returned to Germany as an American humble petitioner to ask the Germans to be no longer enemies but American allies and to rearm for war against Russia. As reported in *The New York World Telegram*, he told the Germans, "Forget the past. For my part, bygones are bygones."

Just what are Americans and Germans and other nations now to forget?

Can the Germans forget that twice in one generation they went to war against Russia and twice the United States intervened to assure defeat of Germany and victory for Russia? Disillusioning and meaningful was the German radio broadcast, "General Eisenhower now lays before the Germans as a duty what he then condemned in them as a sin."

Can American mothers forget the hundreds of thousands of their sons who were killed by Germans or maimed for life, from Normandy

to the Elbe River, up the Italian peninsula, across the desert sands of Africa, and 25 years earlier at Chateau-Thierry and in the Argonne Forest? Can any American forget the massacre of American soldiers at Malmedy for which the guilty Germans were to be hanged, but soon after General Eisenhower's visit were saved from the gallows?

Can the French ever forget that three times in the lifetime of many living Frenchmen, in 1870, in 1914, in 1940, the Germans invaded France?

Can the Czechs ever forget the massacre of Lidici, the Poles the wanton destruction of Warsaw, the Russians the slaughter of Stalingrad, the British the blitz and the robot bombing of London? For a thousand years to come, will any Jew ever be allowed to forget the nazi concentration camps and the gas chambers?

Can the Germans forget the ghastly, senseless destruction of their great and lovely cities, the finest and most charming in Europe, such as Dresden, Nuremberg, Cologne, Hildesheim, and the rest? Can they forget the transfer of Eastern Germany to Poland and Russia, the brutal expulsion of millions of fellow Germans, all with British and American consent, the ruthless American and British liquid fire and jellied gasoline bombing that brought horrible death to uncounted women and children? Can they forget the thousands of corpses that probably are yet to be excavated from piles of rubble?

In six short years can bygones really be bygones?

Long ago the great apostle wrote, "Forgetting the things that are behind." This sound Christian doctrine is applicable here *BUT only if the same goal is the motivating impulse to forget.* "The goal of the high calling in Christ Jesus . . . by that . . . let us walk." General Eisenhower urges us and the Germans to forget the past. We can do so only if thereby we build a new era of peace and good will and cooperation. But if we are to forget the past merely in order now to switch sides in enmities, to substitute today's hatred for Russia for yesterday's hatred for

Germany, to reverse the propaganda heat, to form new military alliances, and to prepare for World War III which in infinitely intensified form will produce the same evils that marked World Wars I and II, *then nobody should forget the past!* With such a motivation by-gones should never be by-gones.

You Will Find American Baptists Almost at the Bottom

A FAVORITE remark of the late Governor Alfred E. Smith was, "Let's look at the record." According to statistics compiled annually by the National Stewardship Council, the record of American Baptists is far from gratifying.

For the fiscal year ending in 1950, American Baptists are near the bottom of a list of 48 denominations. They occupy 38th place in per capita giving of \$5.82 for benevolence, 30th place in per capita giving of \$1.07 for foreign missions, and 30th place in per capita giving of \$26.87 for local church expenses.

At the top of the list are the Seventh Day Adventists, first in benevolence with \$115.82 per capita, and first with \$29.98 for foreign missions. Free Methodists with per capita giving of \$121 are first in church support.

No American Baptist can view this Baptist record with any degree of denominational pride. These figures should come as a severe jolt to complacency as Baptists approach the end of the current missionary fiscal year on April 30th. The record should accentuate the urgent, vast, overwhelming need that confronts all our mission agencies, both because of what must be done and because of the inroads of inflation and the devastating depreciation of the dollar. *The Baptist per capita benevolence of \$5.82 really is only \$2.91 in terms of yesterday's dollar purchasing power.*

All the motivations that year after year determine Christian beneficence,—discipleship loyalty to Christ, Baptist fellowship and solidarity, humanity's need of the gospel, the humanitarian instinct—all should prompt generous response to the commitments for the year which Baptist boards and agencies have assumed in the confidence that the

churches would support them. This year, however, there is another factor of increasing importance and significance. *American Christians need to convince large areas of the world that they are as eager and as determined to help people in need as are the communists.* Communism makes many glittering promises. It also charges Christianity as being linked with exploitation. In a desperate time like the present, we as Christians must surpass the promises of the communists by actual, tangible, convincing performance and thus prove to the world that the gospel of Christ and not the gospel of Karl Marx and Lenin and Stalin offers the only genuine and abiding hope for mankind.

Long ago Benjamin Franklin offered a comment which is most pertinent here. "When a religion is good," he observed, "I conceive that it will support itself. When it cannot support itself . . . it is a sign, I apprehend, of its being a bad religion." Christianity is a good religion, indeed the finality in good religion. Whether the world looks upon it as good or bad is determined by the eagerness and enthusiasm by which its followers support and share it with their fellow men.

The Dedication of Heroic Sacrifice Without Roman Catholic Participation

NO Roman Catholic representative, according to the report in *TIME* news magazine, was present at the dedication of the all-faiths chapel in memory of the four chaplains, one Catholic, two Protestants, and one Jew, who gave their life preservers to four enlisted men on February 3, 1943 when the army transport *Dorchester* was torpedoed. All four went down with the ship. A reproduction of the mural depicting the scene appeared in *MISSIONS* on its February cover. President Truman made a special trip to Philadelphia to deliver the dedication address. Although one of the heroic chaplains was a priest, no Roman Catholic participated in the dedication because the Hierarchy forbids joint worship with Protestants or Jews.

Whenever a Protestant criticizes the Roman Catholic Hierarchy he is denounced as a

bigot. Can it be bigotry, or does the Hierarchy rationalize it as something else, when it refuses to join with Protestants and Jews in such a meaningful and patriotic occasion? Is not this an astonishing example in our time of how the arrogant and unyielding claim of Roman Catholicism to ecclesiastical priority, to doctrinal purity and finality, to spiritual primacy, papal infallibility, and its repudiation of Protestant evangelical Christianity as error and heresy, permits no association with Protestants or Jews? Even in a sacred memorial service in honor of four men, one of them a Roman Catholic, whose self-sacrifice will be remembered and glorified to the end of time, the Roman Catholic Hierarchy refuses to participate.

In his dedication address the President of the United States said, "Those four chaplains obeyed the divine commandment that men should love one another. . . . This is an old faith in the United States. It is shared by all churches and all denominations. . . . The unity of our country comes from this fact." The refusal of the Roman Catholic Hierarchy to participate raises the question as to how united our country really is. Perhaps the artist who painted the mural should have pictured the priest over in a corner of the deck going down with the ship all by himself instead of with his three fellow chaplains.

Where Baptists Were Conspicuous By Their Absence

BAPTISTS were conspicuous by their absence at the recent organic church union conference in Cincinnati, Ohio. Late in January under the chairmanship of Methodist Bishop Ivan Lee Holt, 64 apparently self-appointed persons representing seven denominations, met in "A Convocation on Church Union." The denominations were unofficially represented since none had formally appointed delegates, and included Methodists, Presbyterian, Disciple, Congregationalist, Evangelical Reformed, African Methodist, and Colored Methodist. Also represented were the American Community Church, and the Association for a United Church.

According to the prepared "blue print for Protestant church union," the plans envisage congregational freedom to the local church in determining local responsibility and worship, but would organize ten or more churches into a presbytery, three or more presbyteries into a conference or diocese or state convention which would appoint a bishop and meet annually, while at the top level would be a general conference of 1200 delegates to meet biennially. The "blue print" said,

In the broad perspective of the world scene and in view of our great common convictions and concerns, our denominational differences appear inconsequential. We have reached a common conviction that the time has now come when all the churches must take with profound seriousness both the divine and the practical mandate for a united church.

After two days of discussion the 64 conference members could not agree. So they referred the plan and all suggested amendments, criticisms, and proposals to a drafting committee with instructions to prepare a new plan for submission to the denominations.

If this is presented to Baptists the decision of the American Baptist Convention can safely be predicted. *Baptists will not agree to organic church union.* They will remind all church unionizers that there is a fundamental distinction between church *unity* and *union*, between *cooperation* and *consolidation*, between *federation* and *amalgamation*. In the former, in each case, Baptists are already participating whole heartedly. To ask them now to consider organic church union would be a waste of time, and it might even jeopardize such helpful cooperation and ecumenical relationships as they already maintain. Moreover, Baptists will question the wisdom of precipitating this controversial issue at a time when the energy and thought of all churches and denominations should be focused on today's grave international crisis.

With any movement toward cooperative church unity Baptists will be in accord. With any proposal for organic church union their agreement is beyond even the horizon of the day after tomorrow.

Editorial Comment

★ FROM A CITY WHOSE NAME NEED NOT BE MENTIONED there came on a week-end vacation visit to New York a prominent citizen and his wife whose name likewise need not be divulged. In their home town they are people of wealth and high social standing. And of course they are church members. While in New York they paid \$120 in the theatre black market for two seats for New York's fabulously popular musical show whose name need not be publicized. Back home they are reported to be contributors of \$3 per week to their church. Write your own sermon or editorial comment on the meaning of stewardship.

★ SOME CONGRESSIONAL LEGISLATION must appear very foolish to people of other lands. Do you recall the furor over the McCarran Law which Congress enacted over President Truman's courageous veto and which denies admission to the United States of all persons who were ever associated with totalitarian communist or fascist movements? When a brilliant 20-year-old German pianist arrived in New York for a concert tour he was promptly sent to Ellis Island as an inadmissible alien. After much protest in his behalf he was permitted to play one concert in Carnegie Hall and was then summarily deported to Germany. His cancelled American tour prevented thousands of Americans from hearing a new genius of the key board who already ranks with Paderewski and Rubinstein. The reason why he ran afoul of the McCarran Law was that at the age of 10 he had been forced to join the Hitler Youth Movement. To keep him out of the United States for that reason seems utterly silly. Recently Mrs. Martin Niemüller, wife of the celebrated German preacher and former submarine commander, was refused an American entry permit because she had been a member of the Air Defense League in Germany. Like thousands of other German women she helped rescue bombed out families during the fiendish British and American bombing of German residential areas. For that the McCarran Law denied her admission to the United States. When her husband thereupon said that he would cancel his American preaching tour unless his wife accompanied him, the Secretary of State had to appeal to the Attorney General to relax the law and grant Mrs. Niemüller an entrance permit. Everybody knows that both Niemüllers had opposed naziism and that Dr. Niemüller had spent many months in a nazi concentration camp. It seems incredible that presumably wise and competent legislators should

have been so swayed by last year's witch-hunting hysteria as to pass legislation that does injustice to innocent people. The McCarran Law is in urgent need of repeal or drastic revision.

★ AS A SUBSTITUTE PLAN for an American Ambassador to the Pope to succeed Mr. Myron C. Taylor who resigned more than a year ago, Dr. Hampton Adams, pastor of the Union Avenue Christian Church of St. Louis, Mo., suggests that the Pope exchange emissaries with the National Council of the Churches of Christ in the United States, and with the World Council of Churches at Geneva, Switzerland. In New York and in Geneva a Roman

THE GREAT DELUSION

Number 180

LIQUOR IN ALASKA

ALASKA is far away and few Americans are therefore aware of the strangle hold of the liquor traffic. Over seven stations in the larger communities the Alaska Broadcasting Company is advertising hard liquor. A 15-minute sports program, scheduled five times a week for 26 weeks, is being sponsored by a large American liquor corporation. Liquor consumption is already too heavy and so this advertising can only help further to demoralize the people of Alaska.

Recently Dr. Earl R. Brown of the Home Missions Division of the new National Council of Churches visited Alaska. He emphasized the gravity of the problem by citing as an example the city of Ketchikan with a population of only 6,000 who last year spent \$5,000,000 for liquor and only \$125,000 for public education. A strong resolution of protest adopted by the Home Missions Division should have the support of every Christian communion in the United States.

The moral aspect of liquor consumption in Alaska is obvious. Not so evident is the national security aspect. Alaska is just across Bering Strait from the Asiatic mainland of Soviet Russia. Thus Alaska would be the first to be bombed and invaded in case of war with Russia. How much resistance and how much adequate civilian defense can be expected from a liquor saturated people?

When the prohibition amendment to the constitution was repealed 18 years ago those who voted for repeal never imagined that liquor saturated Alaska might some day become a security risk for the United States.

Catholic emissary could thus counsel with leaders of Protestantism, while at the Vatican the Protestant emissaries could counsel with the Pope in planning the spiritual strategy of world Christianity in meeting the rising menace of atheistic communism which is a deadly foe of both Protestantism and Roman Catholicism. "What the Roman Catholic Church needs," said Dr. Adams, "is not diplomatic relationship with governments but cooperation with other church groups." Your guess is as good as that of any editor as to whether the Pope would even momentarily consider such a proposal. Far more likely will be a cooperative relationship with Mohammedanism. It was recently reported that the headquarters of Mohammedanism in Cairo, Egypt, is sending a representative to the Vatican. Such a connection between Islam and Roman Catholicism could be of great value in eventually launching a "holy war" against communism. A "holy war" is nothing new to Mohammedanism.

★ THE DEATH ON JANUARY 26, 1951 of Dr. G. Clifford Cress at the age of 77 and after a long illness,

removed a gracious and virile personality who radiated cheer and hope and optimism wherever he went. He achieved a notable career of varied and faithful service, as a missionary in Africa, as State Convention Secretary in Montana, as Field Representative of the Council on Missionary Cooperation (then known as The Council on Finance and Promotion), and for 15 years as Associate Secretary of the Ministers and Missionaries Benefit Board, until his retirement in 1945. He was an enthusiastic friend and supporter of MISSIONS and his facile pen frequently contributed to its columns. His delightful series of sketches, "Little Journeys to Generous Givers," published in MISSIONS in 1939-1943, will long be remembered. In 1915 he received the Carnegie Medal for Life Saving and an award of \$1,000 when at great risk to himself because he was a poor swimmer, he plunged into a Montana whirlpool and rescued a little girl from drowning. A noble, kindly, cultured gentleman, and a devoted servant of Christ has departed from our sight leaving behind him a loving memory and an abiding influence.



THE LIBRARY

Reviews of Current Books and Announcements by Publishers

✿ A LIFE OF JESUS by *Edgar J. Goodspeed* is an outstanding life of Jesus. The author is perhaps the greatest living New Testament scholar. In addition to being a scholarly interpretation, this book is sensitive and in the highest degree religious. The kind of Jesus presented is the one that a scholar can believe in; yet strangely enough, it is the same Jesus that attracts the religious devotee, and the poor and underprivileged of earth. The religion Jesus lived was for these last and for all mankind. This life of Jesus is written for the average reader, yet some disputed points among scholars are briefly discussed and left open. Others are presented from the author's point of view. Among these are the following: that the ministry of Jesus extended only a few months rather than three

years; that the family of Jesus was generally hostile or indifferent to his work; and that Jesus was not a "good Jew." Of the kingdom of God the author says

that "Jesus did not predict it, he began it." One chapter on the Lord's Supper is so spiritually intense that it is like partaking of the Supper itself. (Harper and Brothers; 248 pages; \$3.00)

**A program for preparing
young people for church
membership**

Adventuring into the Church

by LEWIS A. CONVIS "Only a great pastor could have written this book. His love of people—all people—is in every line. Coupled with this affection is a clear and penetrating understanding of them and of their religious needs . . . Church school teachers and pastors need this book and, once they get acquainted with it, will use it steadily."—
HAROLD A. BOSLEY \$2.50

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49 E. 33rd St., N. Y. 16

✿ DEEP IS THE HUNGER, by *Howard Thurman* is a rare book of devotional reading which came out of meditations which the author wrote for the calendar of his church in San Francisco. They are grouped under four general titles: A Sense of History, A Sense of Self, A Sense of Presence, and For the Quiet Time. The first three sections of the book are much superior to the section labeled, "For the Quiet Time," which is too narrowly concerned with the individual. In one meditation the pronoun "I" is used 19 times in 27 lines. Woodrow

Wilson had a better idea when he said that the way to build character was to forget yourself and to lose yourself in the service of other people. Ministers will find in this book many practical illustrations and germinal ideas. (Harper and Brothers; 222 pages; \$2.50)

✿ **THAT OLD-TIME RELIGION**, by *Archie Robertson*, is a well written survey of the practices and beliefs of adherents of "the old-fashioned religion" and of the extremely ultra-fundamentalist groups in America. The author, a newspaper reporter, knows how to give in an informal way a gripping account of his observation of the teachings and life of various groups contacted in 10,000 miles of travel in visiting hundreds of churches and several theological seminaries. The author has a keen mind and a deep appreciation for the things of the spirit, which he naturally inherits from his father, Dr. Robertson, and his grandfather, Dr. John A. Brodus. His contention that in "America religion is the unseen balance wheel among the people as a whole, helping to keep us from swinging too far left or right" is admirably substantiated by this humorous yet awe inspiring book. It is delightful, informing and enlightening reading. (Houghton-Mifflin; 282 pages; \$3.00.)

✿ **THE NATURE OF MAN**, edited by *A. William Loos*, with natural and socialist scientists, clergymen, and philosophers collaborating, is one of the keenest and most provocative books published in recent years on man,—his world, his spiritual resources, and his destiny. Ten lectures, with suggestions for further reading, by Edmund Sinnott, biologist, Kirtley Mather, geologist; Ordway Tead, educator; Brand Blanshard, and Cor-



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nelius Kruse, philosophers; Mary Cecil Allen, artist; John S. Bonnell, clergyman; Taraknath Das, authority on world politics; Gardner Murphy, psychologist, and Lewis Mumford, lecturer, show how science, philosophy, and religion contribute to an understanding of humanity, and that regardless of complicated political, social and economic difficulties a true and lasting solution to world problems can be established only on moral and spiritual principles. Dr. Mather expresses the "one-world idea" maintained throughout the book, in these words, "In an age of science and technology, no man, no community, no nation, can live to itself alone. The road to survival cannot be traversed by a small fraction of the human family if the rest are left behind." This is a timely work, filled with sermonie material. (Church Peace Union; 110 pages; \$1.00.)

✿ **THE CHILDREN WE TEACH**, by *Elizabeth S. Whitehouse*, Professor of Child Psychology and Methods of Children's Work, at the Baptist Institute for Christian Workers, Philadelphia, is written primarily to give parents and teachers of young children a better understanding of the interests, behavior, needs, problems, and learning methods of the growing child. The author rightly stresses the importance of very early training in guiding the child so that "the seed of Christian living may be sown in early childhood" and thus bring forth fruit in years to come. The book is simply written in non-technical language, and abounds in illustrations from the experiences of children. (Judson Press; 304 pages; \$2.50)

✿ **PASTORAL PSYCHOLOGY**, by *William Goulooze*, consists largely of quotations from the writings of various authors in the field of pastoral theology and related psychological studies. No serious attempts appear to have been made to evaluate the contribution of other writers, but men holding, in general, contradictory theories are quoted to substantiate any particular subject under discussion. (Baker; 266 pages; \$3.50)

✿ **THE CHRISTIAN MESSAGE TO ISLAM**, by *J. Christy Wilson*, is a book of evangelistic technique for winning Mohammedans to Christ, supported by the experiences of the author and others. (Revell; 189 pages; \$2.25)

✿ **THE OXFORD AMERICAN PRAYER BOOK COMMENTARY**, by *Massey Hamilton Shepherd, Jr.*, presents, along with the text of *The Book of Common Prayer*, a survey of the historical development of the Revision of 1928. As John W. Suter writes in the foreword, the

author "has presented his material in a way that answers the many questions which arise in the minds of those who use it." This book reveals much of interest and value to those of non-liturgical churches. Those interested in christian public worship, regardless of denominational affiliation, will benefit from study of the book, particularly in these days when Christians need a full and appreciative awareness of the practices and beliefs of groups other than their own. The volume is dedicated to the Right Reverend Henry Knox Sherrill, first President of the newly constituted National Council of Churches of Christ in the U. S. A. (Oxford University Press; 958 pages; \$10.00)

✿ A TREASURY OF SERMON ILLUSTRATIONS, by Charles L. Wallis, is a rich storehouse of brief, quotable stories, poems and anecdotes compiled by the author who is Assistant Professor of English at Keuka College where he is also minister of the college church. The 2,400 completely indexed, cross-referenced illustrations cover a wide range of subjects, making available to ministers and others who must speak, illuminating incidents and quotations to intensify the speaker's points. By way of experiment, this reviewer recently relied exclusively on this book for illustrative material for a sermon. The relevant material was both adequate—and usable! (Abingdon-Cokesbury, 1951; 319 pages; \$3.50)

✿ THE KINGDOM WITHOUT END, a prophetic interpretation of history and of civilization, by Robert Elliot Fitch is an interpretation of current history and civilization in the light of the Christian faith. The first chapter presents God as creatively active and

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supreme within history and civilization. The next four chapters show how man has been the devotee of four rival philosophies rather than the devotee of true Christianity. These philosophies are: pride of power, pride of possessions, pride of intellect, and spiritual pride. The last chapter returns to the original thought, as it presents the ever-living and ever-creative God in terms of meaning for the living Christian today. No one can read this book without being stimulated intellectually. The author has a tremendous background of reflection on life and history and the values for which men strive. (Charles Scribner's Sons; 153 pages; \$2.50)

✿ NOTES ON THE MIRACLES OF OUR LORD, by R. C. Trench, is a "popular edition" of this masterpiece by the English Archbishop, which has held its place among the scholarly treatises on the miracles. For this edition "the numerous notes in foreign languages have been carefully translated and evaluated. Those considered valuable have been retained as footnotes. Lengthy passages of a polemic nature, of particular significance to the time of Trench, have been reduced in length or eliminated entirely." The first part of the book deals with the names, nature, and authority of miracles; a comparison of the evangelical with other miracles, and assaults upon the miracles. The second half of the book deals in order with the 33 recorded miracles in a most illuminating way, showing their spiritual force and practical bearing upon Christian thought. (Baker Book House, \$2.50)

✿ AS A MIGHTY STREAM, by Julian Morgenstern, President Emeritus, Hebrew College, contains 14 messages selected from among
(Continued on page 253)

N FROM THE E WORLD OF W MISSIONS S

A Monthly Digest from Letters and Reports of Field Correspondents

Baptist Survival in Postwar Germany

A brief analysis of the situation in postwar Germany where the Baptists lost much and where they realize also that they gained much from their war experiences

AS a result of World War II no nation has changed so much as Germany. When the war was over, Germany lay in ruins. More than two million homes were destroyed, as well as 2500 churches and 5000 schools. Into this ruined country poured a stream of refugees. As a consequence of the Potsdam Agreement 13 million Germans were expelled from their homes and moved into the western zones of Germany. An Englishman has spoken of it as "a migration of people which is unique in the history of emigrations." Apart from that there was also much illegal emigration from the eastern zone. Up to 1949 about 1,000,000 people moved westward. They preferred to leave home and possessions in order to be free from religious or political terror.

All this created an unbearable situation in overcrowding. In 1949 the density of population in West Germany rose to 400 inhabitants per square mile. More than 9,000,000 people had no bed of their own. In this condition infectious diseases spread rapidly. As a consequence of under-nourishment and bad housing in 1949 there were 110 tuberculosis sufferers per 1000 inhabitants.

The increase in unemployment was serious. In February 1950 there were 1,981,000 registered

By EBERHARD SCHROEDER

unemployed in West Germany. A great hopelessness and suffering spread out among these poor people. To them all talk about a human right to work are hollow phrases.

Church President Martin Niemöller hinted at all these things at the church conference at Chichester, England in 1949, when he said, "Destroying hundreds of German factories just now is contrary to the very urgent concern of the German Government to make working places available for the refugees and expellees."

The problem of German youth is of great importance. In Western Germany there are about 500,000 unemployed and homeless young people and 40,000

juvenile vagabonds. These young people are an easy prey to communism, nihilism, and despair.

Post-war Germany is divided into two parts. The Germans in the eastern and in the western part have to live under quite different political systems. In these two territories they become strangers to one another. An invisible wall has grown in the middle of our country that divides our families and our hearts. "It would be best for world peace, if the two parts of Germany were united again," said Dr. Martin Niemöller.

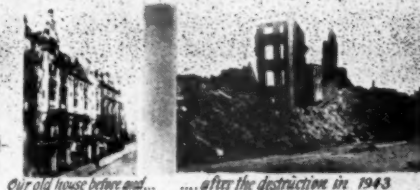
The present situation of the German Baptists is very serious. We are only a small Union with about 100,000 members. We lost 131 chapels in the area occupied now by Poland where 54 churches were completely destroyed by bombs and 72 partly damaged. The Theological Seminary at Hamburg and the fine building of the Publication Society at Kassel with its modern equipment were also completely destroyed. The value of the destroyed churches and institutions amounts to more than \$15,000,000. One third of all our churches were completely destroyed or damaged. Of 465 Baptist ministers, 42 were killed during the war while 13 are still missing. More than 205 ministers reported total loss of their possessions, especially their libraries. It is not yet known how many members of Baptist churches lost their lives during the war or during their



Director of the German Baptist Publication Society, Eberhard Schroeder, Mrs. Jacob Meister, and Dr. Jacob Meister, President of the German Baptist Union

GERMAN BAPTIST PUBLICATION SOCIETY J. G. ONCKEN NACHF. GMBH. KASSEL

After the complete destruction of our building at Kassel in 1945 with its modern equipment the German Baptist Publication Society could - last not least thanks to the support given us by the shipments of paper of our brethren in U.S.A., Sweden, Switzerland and Finland - step up our production again reaching the following figures:



THERE WERE PUBLISHED:

	BOOKS	TOTAL CIRCULATION	BOOKLETS	TOTAL CIRCULATION	PERIODICALS	TOTAL CIRCULATION
1946	8	48.000	47	890.000	1	156.000
1947	12	58.000	65	1.254.000	1	180.000
1948	10	93.000	140	1.138.000	3	1.162.000
1949	45	360.000	32	279.000	4	3.761.000

TOTAL OF PRINTS

1946	894.000
1947	1.492.000
1948	2.373.000
1949	4.400.000

GIFTS

for which we thank our brethren:

PAPER from U.S.A. and Sweden for \$ 3.061.-	
from Switzerland for \$ 182.-	
CELLULOSE 25% from Sweden for \$ 6.938.-	
(payed by the Baptist World Alliance)	
for Bibles for the Russian Zone	\$ 1.854.35
from the Southern Convention for the Russian Zone	\$ 15.000.-
from the North American Baptist General Conference, Forest Park	\$ 3.000.-
from Oklahoma for the Russian Z.	\$ 2.000.-
in all	\$ 34.030.35

Our most important task is to make supplies to the suffering Russian Zone. - At the present rate of exchange of 7 DM East-DM West these supplies cost us DM 8.000.- monthly! (- \$ 2.000.- each month!). - Aside from that our churches in the Russian Zone urgently need hymn books and Gospel songs. But it is beyond our power to make these supplies.

During these four years the German Baptist Publication Society has become one of the leading publishers of German Protestants. A true example for the activity of the Baptist Church in Germany!



GIFTS

which we gave away to the Russian Zone

CHRISTIAN PERIODICALS for Churches	\$ 43.533.-
Sunday schools, Missionary papers and so on	
BIBLES for our needing church members	\$ 4.000.-
BOOKS AND BOOKLETS	\$ 8.100.-
CHRISTMAS GIFTS for the Sunday schools	\$ 2.569.-
in all	\$ 58.000.-

It has not yet been possible to build a new house. We are working with provisory equipment. We do not yet have again our own printing and book binding shop which we had before the war with very modern equipment. In this respect a great task has still to be accomplished.

The Baptist Publication Society at KASSEL is one of the greatest assets of the Baptist Church on the European Continent!

Reproduction of the poster at the Baptist World Congress in Cleveland, Ohio, last July, showing the postwar progress in output of the German Baptist Publication Society in Kassel, Germany

flight as refugees. At least 20,000 Baptist church members are still missing. At the present time there are 40,000 Baptists in the eastern zone and 60,000 in the western zone. There were about 25,000 baptisms in the last five years. This fine record has attracted the attention of the Lutheran churches to such an extent that baptism by immersion has become a matter of serious discussion.

In many towns new Baptist churches have been organized by the refugees. They carry on an active missionary program under very difficult conditions and mostly without their own buildings. Five tents are in use for evangelistic purposes during the summer.

Thanks to the generous aid given by our foreign brethren the Theological Seminary has

been partly reconstructed. More than 70 students are again being trained at Hamburg. The Seminary is heavily in debt.

The Publication Society in Kassel formerly had a very modern printing equipment and employed 120 people. It has not been possible to rebuild the Publication House. More than 75 per cent of the city of Kassel was destroyed.

During the post-war years our book production was greater than ever. For printing we must now rely on other firms. Our Baptist papers are in great demand. They are very welcome especially to our troubled church members in the Russian controlled eastern zone. It is beyond our power to supply the eastern zone with urgently needed hymn books, gospel songs and Christian literature. We had to reduce our program for 1950 because of lack of capital. Bank loans cost very much (10% interest) and are hard to negotiate. The opportunity for missionary work by our Publication Society is very great and we are sorry that we cannot make the best of it.

The youngest of the various enterprises of the Baptist Union of Germany is *The Bruderhilfe*. Our own churches gave 2,800,000 German marks to *The Bruderhilfe* to give aid to the war suffering, the bombed-out, and the refugees. Much more help than this was given because individual churches took care of their own needy.

The German Baptists of North America sent large shipments of food, clothing and shoes, and the American Baptist Foreign Mission Society, the Southern Baptist Convention and the Baptist World Alliance joined in this urgently needed relief. The visits

of Dr. Walter O. Lewis, Dr. R. Paul Caudill and Dr. E. A. Bell and the relief work of Rev. Otto Nallinger have encouraged us very much and saved many people from starvation and despair.

In the feeding centers, and child feeding stations, thousands of old and sick people, students and children were helped. We have many orphans in consequence of the war. Before the war there were about 70 orphans. Now we have 700 to care for.

The Baptist Union of Germany is in a critical financial condition. Pensions for old pastors and pastors' widows can be paid only a small percentage. The German currency reform reduced our funds and capital by 90 per cent. Furthermore many pastors came from the eastern zone for whom we now try to care.

Summing up, our life is very interesting. We have great tasks to carry on with a fresh impetus. We were privileged to have experiences which former generations did not have. During the bad times we experienced God and the love and charity of our brethren and sisters. These are experiences which nobody can take from us. In the course of human events, we lost much—yes everything! But by the grace of God we gained much. So we as Baptists of Germany dedicate ourselves to the supreme task of spiritual reconstruction under the guidance of Him who said, "Lo, I am with you always, even unto the end of the world."

Car and Gas Troubles In India

By MAURICE BLANCHARD

SINCE gas rationing has been removed in Britain this month, the newspapers have been telling us that it would be re-

moved out here also. To date, nothing has been done. I usually get as much gas as I need for necessary trips; but at the cost of a lot of wasted time and effort and money. For instance, here we are in the hills, planning to return to Kanigiri in three days; but my months ration has not yet come, and we cannot start the trip until it arrives. I applied for it on the first day of this month. It should have been here more than a week ago. I sent a telegram, informing the rationing authorities of my predicament. Our schools re-open and I must be there a few days before. Probably the coupons will come today or tomorrow; but it has taken a lot of letter writing, for we have to submit a detailed itinerary, with mileages to be travelled. Then, we never know until the last minute whether we get what we asked for or not. Sometimes in Kanigiri, when I get my ration coupons, the gas is not available in Kanigiri. Since the coupons are only good for the month in which they are issued, I have to send a messenger to a gas station 40 miles away, and have it brought to me in tins on the bus. He cannot bring it on a charcoal-burning bus, for that would be too dangerous. So he has to wait for a petrol-burning bus in order to bring it back.

You will be amazed at the great inconvenience caused by little things. The rubber washer in the wheel brake cylinders of our Chevrolet Suburban Carryal went bad from the extreme heat and all the hydraulic fluid leaked out. So I had to make my way home without any brakes. New washers were not available in Kanigiri and I had to send a messenger 110 miles, to Nellore, to get them. Then the rubber hose connecting the oil filter to the en-

gine block sprung a leak. Fortunately I keep my eye on the instrument panel, and I noticed that the oil pump had stopped working. By the time I stopped I had only about a quart of oil left in the engine. In just a little more time the whole engine would have been ruined. Such a hose was not available, either in Kanigiri, or in Nellore, or in Madras. I kept wrapping adhesive tape around it, and driving very carefully and slowly. Some White Cross adhesive tape came in for good service there. Finally, in Bezwada, I was able to get a pipe made from metal that will not be affected by the heat and dampness as was the former one, and it has been working beautifully. Then the exhaust tail-pipe went bad and a new one had to be made by cutting and welding zinc sheets. About the same time both of our watches went bad. It took two months to get them to Madras, have them repaired and sent back to us. That repair job lasted four months. After three such repair jobs we gave up. Now we are so completely Indianized that we get up by the sunrise, and tell time all through the day by looking at our shadow on the ground, and we go to bed at night when we get tired, or, if on tour, when the meeting is over. I could go on with stories, but this ought to be enough. We hope you won't feel sorry for us, for these things give us a great laugh, and afford good stories to laugh about for years to come.—Kanigiri, India.

The Treatment of Leprosy In Belgian Congo

By

KATHRYN SHUMWAY FREAS

We have had two and a half strenuous years here in Banza Mantake, with the medical work continually increasing, the leper

colony quadrupling, the opening of our new maternity building, and monthly or bi-monthly visits by Dr. Freas to six sub-dispensaries, three of which are from 50 to 100 miles away, as well as to Kimpese, necessitating absences of four or five days a month, not to mention the running (and more recently the repairing) of our hydro-electric plant, supervising the installation of electricity and water in new buildings—as well as their construction—plus a hundred and one little odd jobs—are you out of breath yet? I just try to keep up with him and do most of the office work.

One of the "little" jobs connected with this that I have taken on is the checking up on the leper cases, arranging for their tests and examinations, their permits for leave, etc. Of the 200 cases we have had in residence this year, over 30 have been well enough to return to their villages, coming back for periodic check-ups. They are never called "cured", for there is always the possibility of recurrence. Occasionally, after a check-up, symptoms will re-appear and the patient obliged to return to our crowded village.

But what a great difference the new drugs have made! So marked is the improvement in almost all who have been treated with Dias-one or Sulphetrone that joy and hope now pervade the atmosphere. Here is an old woman who two years ago was bed-ridden. Now she is almost free from sores and able to walk. Another case, a lad of 12 whose badly marked skin is now entirely clear. One of the happiest moments of a day is when permission is granted to a patient to go to his or her village and prayer is offered right then and there in the office, a prayer of gratitude, with a request for continued health, and that the

fortunate ones may continue to show their thanks in their lives as Christians. Most of them are Christians, many having found their Saviour at our leper village where there is a flourishing church.

At the conclusion of our recent Stewardship Campaign 90 lepers wanted to sign the cards, indicating their desire to make a complete surrender of their lives to God's control.

Christian Activities At Shanghai University

A report from Shanghai University, which the Foreign Mission Board received in January, included encouraging news about the Christian activities notwithstanding the fact that China is now under the control of its communist government. During the past fall semester 11 student re-

ligious organizations were functioning on the campus. This Baptist university is supported jointly by Baptists in the United States, North and South. The organizations included the Student Volunteer Band, the Student Church Choir, six Baptist Training Unions, and three Bible Classes with a total membership of about 300 students. The report furthermore stated that students conduct Sunday church services in four different locations in the city of Shanghai, that 78 students were baptized into full membership of the University Church last fall, and 20 more were baptized at a special service late in December. Voluntary attendance at evangelistic meetings has surpassed that of former years, while morning watch and vesper prayer services are conducted every day.

THE MISSIONARY CHRONICAL

From the Cradle to the Grave in Missionary Service

BIRTHS

Catherine Anne to Rev. and Mrs. Billie L. Hinchman, Tokyo, Japan, January 31.

ARRIVALS

Mrs. C. E. Hunter and 2 children from Assam January 20.

Joanne Ruth Cook and Mary Frances Cook, daughters of Mr. and Mrs. J. W. Cook from Assam January 20.

Miss Estelle Marlin, on furlough from Alaska.

APPOINTMENTS

Miss Lillian Evelyn Wallace of Charleston, W. Va., by the Woman's Home Mission Society for service to Hopi and Navajo Indians at Keams Canyon, Ariz.

Miss Phillipa Louise Leftwich of Buffalo, N. Y., by the Woman's Home Mission Society for community service at Providence, R. I.

Mr. and Mrs. Robert Salter of Topeka, Kan., by the Woman's Home Mission Society as medical technologist and office assistant at the Hospital Bautista, Managua, Nicaragua.

Miss Dorothy Sill by the Woman's Home Mission Society, as Christian Friendliness Missionary in upstate New York.

DEPARTURES

Dr. G. W. Tuttle for the Belgian Congo January 27.

Mr. and Mrs. S. S. Beath for Japan February 5.

TRANSFERS

Miss Mable Olsen and Miss Lolita Stickler, missionaries to Indians at Watonga, Okla., to Parker-Poston, Ariz.

DEATHS

Mrs. F. W. Steadman (Japan 1902-1933) at Cincinnati, Ohio, February 4.

What Can We Do Now?

The urgency of the present national crisis prompts six practical suggestions as to what the individual Christian can do about it

By CHARLES L. COPENHAVER

IN OFFERING suggestions as to what to do in view of the urgency of the crisis that confronts us as a nation, I do not write as a qualified authority in the field of international relationships who is able to outline a foreign policy for our Department of State. Nor do I write as a qualified expert in military strategy with a plan of victory for our Chief of Staff. Nor do I pretend to be an economic advisor with a philosophy of finance that will save the nation from the perils of all-out mobilization. I write only as a Christian minister who feels deeply the urgency of the present crisis and whose primary responsibility is a concern that each of us may have a full measure of the spiritual resources of the Christian faith sufficient for the needs of this hour. We live at a time when the Cross of Christ becomes something more than an ornament. It is rather a spear piercing to the very reality of the human situation. Every Christian minister now has the awesome and overwhelming responsibility to enlarge the flickering flame of the Christian faith in the human soul so that it may be a glowing light to illumine the path along a darkened way. What then, can we do now?

The first thing that we can do is to resolve here and now that we shall not enter into any mad scramble of panic buying, that we shall not hoard those things and keep them from our fellow men that are necessary for the carrying out of a fruitful life of our society. Should gray and even black markets emerge, we shall have nothing to do with them. We shall keep our hands clean and our consciences clear of all immoral war profiteering which can be nothing less than sheer blood money.

The second thing we can do is to steady ourselves by a new emphasis on self-control

and will power. These virtues, alas, I am afraid are not as strong as they should be in American character. We simply will not be moved by hysteria or panic in any form, and we shall at all times consider calmness a virtue and not allow ourselves to be swept away by the emotional reactions of fear, rumors and hysteria.

The third thing that we can do, and that we must do, is to stand for those things in our national life that will unify us as a people against those things which would divide us. This means that rather than forfeit some of our democratic principles because we are in a period of crisis, we shall do exactly the opposite and strengthen democratic principles wherever they may be found. We can hit and hit hard against the propaganda that has an insidious way of gnawing at the foundations of the home front by vigorously defending the rights of all minority groups within our society. We can strengthen ourselves against the insidiousness of racial prejudice where we ought to admit we are more vulnerable on the home front as a people. We ought to do this in the frank and clear knowledge that we white people are in a minority in this crisis and that this conflict has brought about a combat between peoples of different colors. *The handwriting is clearly on the wall.*

The fourth thing that we can do is to strengthen the character, the Christian faith and the democratic practices of our children, knowing that if we cannot do these things all else is lost anyhow. Knowing that maybe we may not be able to leave a nation quite as materially rich as the one we inherited, we can at least leave our children this—character, faith and a democratic philosophy.

The fifth thing we can do is to stand, day after day, for the best things in our society

and against the worst things. We can support our government by coming into an intelligent study and understanding of the issues that are at stake right down the line. You and I may not see alike. You and your neighbor may not agree with your political philosophies; but no one can excuse you from studying and acting on your best conscience and your best wisdom. We can strengthen the institutions that symbolize the kind of life that we believe in, the school down there and the home where you live, and the church where you worship. These are the great bulwarks of this culture and these must be sustained.

The sixth thing we can do is to prepare ourselves for sacrifice. We need to speak bluntly about that today. Of the turmoil and travail of the world most of us have known little more than a vicarious headline-reading, radio-listening kind of experience. Have you ever really known what it is to be hungry or poorly clad or without a roof over your head? We ought to blush when we in America speak grimly now about the sacrifices we are going to make. It is only in the homes where a gold star is placed that one can honestly speak of sacrifice. The truth is that out of the last war most of us came out economically better than

when we went in. Let's face it, we should know that maybe it will come to us to preserve the values we believe in, a new knowledge of sacrifice, for I have never known great values in life ever to be preserved without some sacrifice.

There are two courses now before the American people which they may take. I caution each of you to consider them well before you set your course.

Let me describe the first course in a snatch of conversation that a man reports from a friend. He said this: "I will give your cock-eyed world one more chance—one more chance, and if it goes on being a mess like this, to hell with it. I will go out and listen to good music!"

That is one choice, and it is a real choice for you. And here is the other choice, in the words of Thomas Jefferson: "It is part of the American character to consider nothing as desperate!"

May God grant that we shall all be true to the kind of strength of character that has been so much a part of our national history, in the difficult days to come.

(From a sermon preached in the Glen Ridge Congregational Church at Glen Ridge, New Jersey)



Remarkable Remarks

Heard or Reported Here and There

● THE MOST POWERFUL WEAPON OF DEMOCRACY is not a gun, nor a tank, nor a bomb. It is faith in the brotherhood and dignity of man under God.—PRESIDENT HARRY S. TRUMAN. (NOTE—The pity of it is that few are the individuals and fewer the nations that rely on that weapon.—ED.)



● THERE IS NO DURABLE SOLUTION of the present world crisis short of a rapid move toward mutual and complete disarmament.—PRESIDENT HAROLD W. DODDS, Princeton University



● THE REAL CONFLICT TODAY is between those who maintain that spiritual values are absolute and those who hold that material forces are supreme.—BISHOP GEORGE K. A. BELL, Chichester, England.

● NO MAN CAN SERVE TWO MASTERS. He cannot worship the God of peace and at the same time invoke the God of war.—CLIFFORD P. MOREHOUSE



● ENOUGH TREASURE WAS SPENT in the two world wars and will continue to be spent in their aftermath, to bridge every river in the world, to drain every swamp, to irrigate every desert, to fertilize every field, to teach every man his alphabet, and to do all those things in our day which would redeem the world from its terrors and fears of war.—RABBI JONAH B. WISE



● TODAY THE GREATEST IMPEDIMENT to the civilization of savagery is the savagery of civilization.—Quoted by W. H. PETZOLDT

The Work of a Lifetime In Ten Months

A brief review of field activities in connection with last winter's schedule of Discipleship Days

It takes more than 20 speeches a day (including Sundays) to satisfy the desire of American Baptists to hear about the work of their Convention. It would take one man, over 17 years working around the clock without let or hindrance to tell the story of the American Baptist Convention to the churches.

The task is not easy. It involves an army of Christian witnesses numbering in the hundreds. During the first ten months of the Convention year 1950-1951 the days of service rendered by Convention speakers equalled almost a full day for each Baptist church within the Convention. It would take a lifetime for one man to journey across our country and spend one day in each Baptist church. Yet this army under the leadership of Dr. Haakon Knudsen, Director of the Field Activities Department of the Council on Missionary Cooperation, accomplished the task in less than a year. Not every Baptist church was visited. Not every Baptist church requested these representatives. Many of the days were spent in speaking at women's meetings, youth meetings, state conventions, and other gatherings outside of the local church. But they must be counted.

The current fiscal year of the American Baptist Convention ends on April 30th. It has been a year of world crisis. In the Christian's vocabulary the words "crisis" and "opportunity" are synonymous. The leaders of the Convention felt the crisis and recognized the opportunity. But also in times of crisis it is not always easy to maintain a high spiritual level. The people had to be told

of the need and the opportunity. They had to be told by those who had experienced what they were talking about.

They were told by people like Lydia Jennie Crawford who had spent most of her life as a missionary working with and for the people of China. They were told by people like Mary Murray who has spent years in working among the Indians of Arizona, and in the trailer camps of Detroit bringing the Word of God to those of our own country who otherwise might not have the opportunity of hearing it. They were told by such denominational leaders as Dr. Reuben E. Nelson, General Secretary of the Convention, Dr. Luther Wesley Smith, interim director of the Council on Missionary Cooperation, and Dr. Edward H. Pruden, President of the Convention. These are but a few of the hundreds of experienced and qualified speakers who traversed

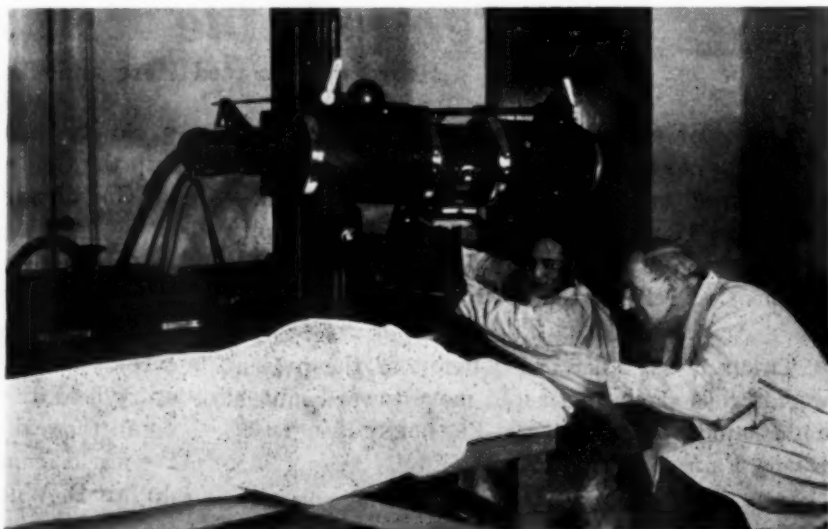
the highways of the country and the bi-ways of the city to bring to the people the knowledge of the work of their denomination.

From May 1, 1950 until March 1, 1951 these denomination disciples had rendered 6,234 days of service. Through the efforts of the Fields Activities Department the people were told of the needs and opportunities of the Convention and the work of a lifetime was accomplished in ten short months.

This work of informing the Baptist people of the ministry of the Convention is continuing and shall continue. A fully informed constituency is the best insurance for a united and successful Convention working together for the cause of Christ and His kingdom.

The Global Value Of Your Signature

The month of April means for churches the culmination of their Every Member Canvass. It means the close of one fiscal year and the gathering in of pledges for the next year. The success of every local church program and of the denominational program depends



One of many bodies being made whole again at a Baptist mission hospital through the gifts of American Baptists. As the body regains strength the spirit will be renewed through fellowship with Christ who is made known by the missionaries

entirely upon the results of these canvasses.

The measure of rice in the bowl of a Burmese child, the apple firmly clutched in the hand of a little Japanese girl, the small amount of grain upon which an entire Indian family depends for its very existence—these are but a few of the essentials of life insured to others when you place your name at the bottom of a pledge card. In addition to serving those people of other lands with the material necessities of life you have also provided them with the spiritual ministry they so sorely need. By your signature you have also pledged to help alleviate suffering and hardship in your own country through the Home Mission Societies and the continued ministry to the people of your own community by your own church.

If your church is one of these now engaged in its Every Member Canvass, make sure that not a stone is left unturned as the success of the world mission depends upon the success of YOUR canvass.

For This Convention Leave Note-Book at Home

It will not be necessary to take a notebook and pencil to the 1951 American Baptist Convention in Buffalo, N. Y. No longer will you have to worry about breaking your pencil in the middle of a speech—losing half of the points of an important address while trying to record the other half, or losing all of your notes by leaving them on the table of some restaurant at the close of a quick lunch.

This year the Publicity Department of the Convention is assuming all of these worries for you. A Convention packet is to be compiled containing copies of all of the major speeches of the Convention. Addresses by such out-

standing Christian leaders as President F. Townley Lord of the Baptist World Alliance; President Benjamin E. Mays of Morehouse College; President Edward H. Pruden of the American Baptist Convention and many others will be furnished. These packets will be available at the end of the Convention to be taken with you or to be mailed to your home. With one of these packets all of the vital issues discussed in the racial attitude of the home church, the world situation, the importance of the home church to the world task and many other important addresses to be presented will be at your fingertips.

In order to cover the cost of compilation mimeographing and distribution, it has been decided to make the price of \$1.50 per packet. *The number of packets to be assembled will be determined by the number of advance requests received.* To be sure of your copy you should send the coupon on this page to the Publicity Department with your remittance of \$1.50 and a packet will be reserved for you.

The 1951 convention is expected to be of timely importance to every Baptist. Why not sit back

and relax and give your undivided attention to each speaker, secure in the knowledge that full copies of each major address will be in your hands at the end of the convention. Send in your coupon now.

Easter Comes To South China

I wish I could have carried a noiseless typewriter around with me to write down and share with you my various impressions and joys as we went from service to service at the Easter time. In our school chapel each day the leader had used the Scripture account of the last week in the life of our Lord Jesus. Thursday evening Edna Smith showed our Woman's Bible Training School students and the Theological Seminary students the new slides of the Life of Christ, especially the last week and including the Resurrection, which Rev. Martin Ho had just brought from America. Friday afternoon the school decorating committee had arranged a large cross of geraniums of deep red surrounded by huge pots of white daisies. The three pots of Easter lilies had consented to bloom in time. A fine Chinese

Publicity Department

AMERICAN BAPTIST CONVENTION

152 Madison Avenue, New York 16, N. Y.

Please send me _____ copies of *The Convention Packet for 1951*, containing all of the major addresses of the 1951 American Baptist Convention held in Buffalo, June 11-15, 1951. I understand that these packets will be mailed to me directly after the close of the Convention.

Enclosed find \$_____ to cover the cost of these packets at \$1.50 per packet.

Name _____

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City and State _____

minister from Swatow brought the message "Lovest thou me?" There were very few non-Christians there, but two decided to accept Christ as Saviour and Lord.

Friday night in the church a large congregation heard our pastor speak on the Seven Words from the Cross, and the choir gave some excellent music. Easter morning at 6 A.M. our students, with the members of the Young People's Fellowship, met in our school. This time the cross was of white flowers. Louise Giffin gave a joyous address on the words of the angels for both Christmas and Easter, "I bring you good tidings" and "The Lord is risen indeed." Our school choir and the Young People's choir sang anthems. Eight o'clock found us in Sunday school; 9:30 the regular church service began and 30 were baptized here; 105 were baptized in the Trinity Baptist Church in Swatow; 39 in the First Baptist Church. History is repeating itself in this surge of growth in the churches. At two o'clock we met for the Communion Service and 7 P.M. for the Praise Service by the choir.

A friend from one of our churches in the U.S.A. asked us to tell how we spend Easter, saying, "Do you all come out in new clothes in China as many do here?" No, we do not. Clothes are the last things given special consideration for Easter here. It's new hearts that are stressed. The time for new garb in China is Chinese New Year time.—*Elsie M. Kittlitz.*

New Budget Reporting System

A new system of reporting the status of the budget has been established. In future reports the percentages shown will be in relation to the amount due as of that

period. In the past, the reports have shown contributions one year as compared with contributions for the same period of the previous year. The new system will consider the goal to be reached by the end of the year rather than what was accomplished the year before.

For example, as of November 30 the State of Utah had contributed one third more toward the Unified Budget than its prorated quota for that period. West Virginia, next on the list had contributed 97% of its quota for that period. A list of the top ten states and their contributions appears below for the period ending November 30.

UTAH	33.3% Over
WEST VIRGINIA	97% of quota
WYOMING	94%
SOUTH DAKOTA	94%
WISCONSIN	91%
NORTH DAKOTA	85%
COLORADO	84%
DISTRICT OF	
COLUMBIA	83%
ILLINOIS	81%
NEVADA	81%

Killed From Falling Out of a Mango Tree

A former student of our Hatigarh school fell out of a mango tree and landed on his head and shoulders. His Hindu father called in all the medical help within ten miles of his home. The lad had a concussion on the brain and a broken collar bone and shoulder blades. They gave him penicillin and I do not know what

else of herbs and medicines. After 18 hours they came to me asking me to drive him to Balasore to the hospital. We arrived about 3:30 P.M. At 7 P.M. they operated to remove the pressure caused by a clot of blood which they said had formed in the cranial cavity over the left temple. The lad died two hours after the operation.

Because it was an accident case, police permission was required to remove the body. This took three hours and eight miles of traveling to secure. Four relatives had come in the car with me. I presumed they would desire to take the body back to their village, but on the way back along the Burabalong River they took the body out and laid it in a field leaving it for vultures and jackals to dispose of. They told me later that had the boy been married they would have had to burn the body, but they disposed of the dead in this fashion unless married.

The father said that according to Hindu ideas he was to blame for the death of his son. It was punishment for some sin he had committed. He asked for words of comfort. His Hindu ideas of transmigration and Karma and the almost endless series of rebirths in human or sub-human forms until good deeds brought the fruit of absorption into Brahma, the attributeless unknowable god, brought no comfort. He saw no release from the wheel of rebirth or hope for future life with his son. Vividly there came to mind the phrase of Paul "having no hope and without God in the world."

It was a marvelous opportunity to tell him of our glorious Christian hope and to witness to our Christian faith.—*William Osgood, Hatigarh, Bengal-Orissa, India.*

YOU HAVE BEEN IMPRESSED

By the international scope as well as the missionary and educational content of this issue. So would a friend or relative who is not familiar with the magazine.

HAVE YOU EVER THOUGHT OF A GIFT SUBSCRIPTION?

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THE OPEN FORUM OF METHODS

CONDUCTED BY ELIZABETH I. FENSOM

Council on Missionary Cooperation, 152 Madison Ave., New York 16, N. Y.

The Importance of Prayer In the Missionary Society

How is your missionary pre-prayer meeting?

This question, asked by Dorothy C. Haskin, of Los Angeles, California, suggests to the reader the importance of *Prayer* in the Missionary Society, and also a definite use of the Prayer Calls sent out quarterly by the National Spiritual Life Chairman. Miss Haskin's account of what was done in one church follows:

THEY CAME TO PRAY

A new and enthusiastic member of the woman's missionary society was put in charge of the pre-prayer circle.

For several years a few faithful women had met before the missionary meeting to pray for missionaries—but apparently most of the women of the church had not heard about this group.

After a couple of meetings, the new Prayer Leader, distressed because so few attended, decided that something must be done. To her, prayer was important—and too few were taking part. She felt that as she was in charge, she was responsible, and she looked around for ways to interest more of the women in coming to pray.

The prayer circle met in a small, out-of-the-way room under the stairway. Furthermore, no definite requests for prayer were given to those who came.

She started with those who had been coming. She stationed herself at the door and gave each woman a slip of paper which read, "Please praise for _____" or "Please pray for _____." This gave each woman something definite to pray about. Of course,

other workers and fields of work were remembered in prayer also.

Then, as she could not change the place of meeting to one that was more convenient, she asked for permission to make an announcement of the pre-prayer circle at the missionary meeting.

"I think," the president told her, "that you will find that those who are interested come, but you may make the announcement."

Instead of merely announcing when and where the meeting was to be held, the Prayer Leader told what they prayed for and asked for more requests. Consequently the women of the society knew of a place where others would pray for and with them, and they handed in requests and also came to the prayer circle. When she saw the response, the president permitted a similar announcement each month.

And there always was an interesting announcement to make because a record book was kept. In it were listed the requests the missionaries sent in and special requests from the members. Answers to prayer also were included in the announcement.

That prayer circle, once so poorly attended, has become a power house. How is the pre-prayer circle in your church?

Many churches enlist shut-in members in a Service of Intercession. *A Book of Remembrance*, with daily requests for prayer, is used by many groups and individuals.

For Program Planners

To You Who are Planning Programs!

If you have chosen the new series, "Where the Spirit of the Lord Is, There Is Freedom," check the recommended source materials and choose—well in advance of the date of the program—the titles needed for each one. Then place your order with the nearest denominational bookstore (or as indicated in the program).

Also carefully check books and other publications already on hand for possible use in the 1951-1952 series. Be sure that the information contained in these still is usable.

Ask each committee member to keep a notebook handy, with one page (or more) for each program, in which to jot down ideas and information for later group discussion.

Ask them to contribute also to a file of pertinent clippings from the daily press relating to the program themes. A list of magazine articles, each with the name of the member from whom the magazine may be borrowed, will prove helpful.

Also collect suitable drawings and designs for posters. Many large advertisements have pictures that can be used effectively. (The first two noted by the Conductor featured the Statue of Liberty and the Liberty Bell.)

Be on the alert all through the year for news items that have a bearing on the programs. In particular, check MISSIONS each month—both feature articles and missionary news items.

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WOMEN • OVER • THE • SEAS

In the Mission Fields of the Woman's American Baptist Foreign Mission Society

Missionaries Depart But Christianity Remains

The story of three brilliant, consecrated Chinese Christian women whose ability and devotion give assurance that in spite of the present upheaval in China, Christianity will survive

By LOUISE CAMPBELL

AS we missionaries leave China, we thank God for the many staunch Christian families in the churches, which constitute in that land a foundation for the Kingdom of God that never can be shaken. One of these is the Wang family, who come from a little village in the Hakka field of our South China Mission.

Some 40 years ago the young father of the family went to Meihsien (called Kaying in those days) on business. While there fell ill with bubonic plague and died. The wife was left with two little girls. Her mother was a Bible woman and her uncle was a deacon in our Baptist mission church there. The church advised her to take training to become a Bible woman and arranged for her to go to our Bible Women's Training School in Swatow. So Sister Joy, as they called her, was welcomed into that school, together with her two little daughters who were put into the kindergarten and primary school close by.

After graduating, Sister Joy went back to her home district as teacher of a little girls' school in our Hopo station, but she sent the two girls back each year to continue their education in our mission schools in Swatow. At that time we had no senior high

school for girls. So after graduating, the two sisters, Stella and Lilian Wang, went to Foochow,

first to the Methodist Huanan High School and then through the Huanan College for Women. These very first Hakka girls to complete a college education made brilliant scholastic records.

With the upsurge of nationalistic feeling, in 1927 the Chinese Government educational authorities demanded that principals of schools must be Chinese. Our



The Wang Family, with Stella in the back row left and Lilian right. The boy makes his home with Grandmother Wang

Kwong Yit Girls' School at Meih-sien had long hoped for a college-trained Chinese woman to take over the principalship. We wanted Stella Wang and were waiting for her. In the meantime we made temporary arrangements, such as borrowing Ruth Chang from the evangelistic work, but finally in February, 1929, Stella Wang graduated from college and came immediately to us, bringing her mother who had been working all these years in Hopo, but who was now cordially invited to teach in our Kwong Yit Girls' Primary School.

Stella won all hearts with her beautiful personality. We longed to keep her always, but her Alma Mater, Huanan College, wanted her on its staff. When we argued that surely there must be others among their graduates whom they could call, they answered, "Yes, but there is only one Stella!" However, they agreed to let us keep her until her younger sister graduated. So two years later, in February, 1931, Lilian came and taught under her sister until summer when Stella returned to Huanan and Lilian became our principal, a position which she has held most loyally and efficiently for 20 years.

Stella Wang has been sent to the United States twice by her college for graduate work, studying in the Universities of Michigan and California and in George Peabody College for Teachers at Nashville, Tenn. Lilian studied with her at Peabody College during part of her stay in the United States from July 1947 to July 1948. When Stella returned from the United States in the summer of 1949, she came to Meih-sien to visit her mother and sister. While there, the new Communist Government took over and all communications with Foochow were

cut off. Both the Meih-sien church and the girls' school realized their good fortune, and there were more demands on her time than she could accept. She was made Director of Religious Education in the school, and the Hakka Convention put her in charge of the evangelistic work for women for the whole field. Each Sunday she taught a very large class of young people in the Sunday school, and she directed a week's retreat for the young people of two missions, where a number of them committed their lives to Christ and some made the decision to go into full-time religious work. She taught in the pastor's Laymen's Training Institutes which he holds twice a year. With her artistic inspirational posters and exquisite flower arrangements, she added grace and beauty to our lives, but most of all with her loving, understanding counsel for all who came to her.

It was a great comfort to Mother Wang to have her two daughters with her, and what happy times we enjoyed occasionally with them in their apartment in the school! But the Educational Department of Huanan College kept calling for their Head, and finally after 14 months in Meih-sien, Stella made the strenuous and dangerous trip to Foochow and arrived safely. So she is now at her old post where she is greatly beloved. Mother Wang continued to teach in the Kwong Yit Girls' Primary School until her health began to fail about two years ago. For some years she was president of our Meih-sien church women's society, and though she is now very frail, she continues to walk the three miles to church on Sunday whenever she is able. Her brave spirit and sterling Christian character will always endear her to us.

In Meih-sien there is no citizen more able or respected than Lilian Wang. She has built up such a reputation for herself and the Kwong Yit Girls' School that she is the only one of 13 high school principals in Meih-sien who has not been removed by the new government, and her school is the only girls' school which has not been closed. She is on many committees and boards of trustees in the church and community and was chosen to represent the Christian organizations of Meih-sien in a political caucus set up by the communists. She is a deaconess of the church and takes her duties very seriously.

During World War II there was a great influx of people from many parts of China. Lilian's ability as a linguist was then a great asset, enabling her to help people who spoke Mandarin or Swatow or Foochow or Cantonese or Hakka. She even found use for her English when G. I.'s stayed with us sometimes!

In the midst of her heavy responsibilities, Lilian finds relaxation in gardening, in fishing, or in playing with little children of whom she is especially fond. She is never too tired to mother a school girl who has an attack of homesickness or malaria. When she visits Shanghai, Canton or Swatow, her former pupils flock around her. She delights in the fruit of the school—fine Christian character as shown in the lives of many who came under her training. Of these, some are outstanding leaders, such as Miriam and Eleanor Koo and Phoebe Djung, who are church workers; Dr. Ida Djung, whom many met at the American Baptist Convention in Boston last year; Dr. Lilian Pang, Professor in the Hongkong University Medical School; Dr.

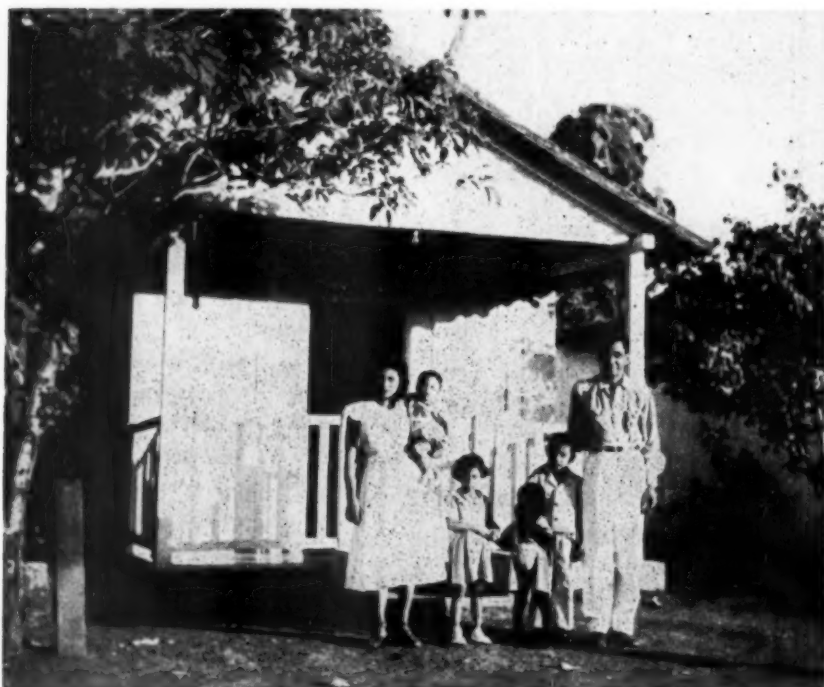
(Continued on page 253)



They First Heard the Gospel In the Hospital

Three agencies, school, seminary, hospital, cooperate in contributing to the progress of Christianity in Nicaragua

By DOROTHY M. LINCOLN



Don Jose and his family in Managua, Nicaragua

SOMETIME ago I was corresponding with the treasurer of our hospital alumnae association. I wrote a brief note about the hospital and what it was doing. In her reply she said, "I didn't realize that Managua, Nicaragua, was actually a place. I thought it was just a song!" Nicaragua is one of the Central American Republics. American Baptists are working in two of these republics. Nicaragua is the farthest south, and to date has been retarded in progress. For this small nation, however, a new day is dawning.

Our mission work is divided into three main parts—the school, the seminary, and the hospital. The school has between 700 and 800 students enrolled. The school has fame throughout the country. It is both a grade school and high school. Since many communities outside of Managua have no schools or schools only to the third or fourth grades, we also have a boarding department for the boys and one for girls. The Wyse family have charge of the school and the boys' boarding department. This year they have about 60 boys

in the department. Miss Marcia Cudworth is in charge of the girl's department with about 30 enrolled. Some of the gifts that come in are used to make available scholarships for worthy Evangelical boys and girls. Because of my connection with the Nurses' Training School, I have used such gifts for students interested in studying nursing. A year ago two girls from Christian homes wanted to enter the training school. They had had only a grade school education. We thought they would be better prepared for training if they could have at least one year of high school. That was possible only by helping them with a scholarship. They had the extra training and entered the training school last May. During the year they have been a real help to us in the spiritual uplift of the hospital.

The seminary is another important branch of the mission work in Nicaragua. Although the number of students enrolled is small, I feel that they are doing a most important job. Some of the graduates have been a great asset to the work in establishing missions and churches in communities outside of Managua. A well trained leadership is increasingly essential. Our work is growing. Instead of sending North American missionaries in larger numbers, we believe our need will be met better by providing adequate seminary training to Nicaraguans. Rev. and Mrs. Robert Dixon have charge of the general missionary work and the seminary.

The hospital work is the youngest part of the mission work in

Nicaragua. At the present writing we have a 35 bed capacity. The rooms are divided into three classes—first class, second, and third. In the first class the patient has a single room and bath. There is also a companion bed for a member of the family who might wish to stay. For these rooms we ask C\$32.00 a day which is about \$4.50 in U. S. money. In the second class there are three patients to a room and they pay C\$15 (*cordobas*) a day or just over \$2.00 U. S. In third class the room for men has bed space for eight and the room for women has bed space for 12. In third class we do not use all beds, but have *tijeras* too. *Tijeras* are interesting. The word is Spanish and has two meanings—shears or bed. You judge according to the way it is used. A *tijera* has on each end two pieces of wood crossed like an X. Then on either side there is a piece of wood connecting the ends. Between the two side pieces is a canvas which makes the bed. These beds fold and can be taken from place to place. In the United States we call these army cots. The cost of third class is about \$1.50 daily. These prices do not include doctor fees, medicines, or operating room. We keep the prices as low as possible, so many people as possible can avail themselves of our facilities. The food that the average Nicaraguan eats is chiefly meat, beans, rice, and bananas prepared in various ways. In the first and second class rooms we have more vegetables, fruits, and various desserts. Bananas are prepared by boiling, baking, and frying besides eating them raw. Our new hospital, soon to be under construction, will add greatly to our services. We expect to continue to operate the old plant.

Besides the hospitalized patients we have a good number of

clinic patients. Daily except Sunday we have a general clinic in charge of one of our native doctors. Anyone can come who wishes. There are no fees for clinical services but each patient pays for his medicines. Before the clinic begins we have a religious service conducted by the pastors in town. Each day one or more make decisions for Christ. I feel that the clinic services are a most important part of the work we are doing.

I would like you to know our Dona Cristina who serves as our Bible woman. She was in the hospital about two years ago. During her stay she decided that she would like to help do a little mission work with the patients. We were only too glad to have her help. She comes daily to the clinic services and helps with them. At the close she takes down the names and addresses of those who make decisions. A few months ago we were talking as we often do about the work and she told me about a woman who was at the clinic from a village outside of Managua. At the close of the service when the invitation was given she raised her hand to accept Christ as her Saviour. Dona Cristina talked with her and found that she had never before heard that there was such a person as Jesus or that He had come to save her. In our modern civilization it is hard to believe that there are still many people who have never heard the Good News of Salvation.

After the clinic services Dona Cristina visits the hospital patients three days a week. Each patient is offered a New Testament on arrival at the hospital. She also takes around our small library of books and magazines for the patients. When there is an opportunity, she talks with them about salvation. Afternoons she visits in

the homes of those who make decisions in the morning services. We appreciate so much the fine work she is doing with her own people.

Before we leave the hospital there are a few other people I would like you to meet. When I went to Nicaragua three years ago Matilde was helping us with the cleaning. While earning her way she was also attending night school to finish grade school. The hours of work were from 6:30 in the morning until 5:30 or 6:00 at night. The wages were low so she made a real sacrifice to get an education. The next May she had her diploma from grade school and made application to the training school. Although she had only grade school we knew what a good worker she was and wanted to give her a chance in nursing. She has been with us now about three years and is expecting to graduate this year. Of all the girls in our senior class I would say that she is the best nurse we have. She is now taking some training in anesthesia and will be our assistant anesthetist.

The other girl I would like you to know is Leonor. For a number of years now she had been helping us with the cleaning, etc. She also is attending night school and hopes to become a nurse when she finishes. She is now in the third or fourth grade and is about 18 years of age. She recently made her decision to become a Christian. How happy we always are when some of the nurses, servants, or patients find Christ as their Saviour through their contact with the hospital.

The hospital also has another very important group and that is the training school of nurses. My family now numbers 20 student

(Continued on page 252)

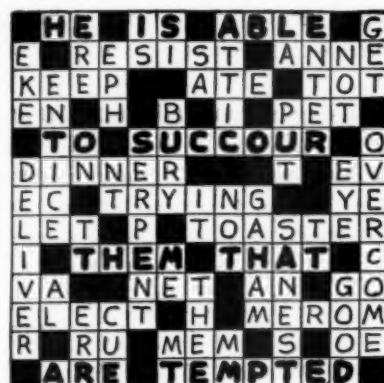
MISSIONS CROSS WORD PUZZLE PAGE

No. 68—Music and Singing

ACROSS

1. "... him with the sound of the trumpet" Ps. 150:3
6. "sing unto ... with the psalter" Ps. 33:2
11. "praise him with the ... and harp" Ps. 150:3
13. "my cup runneth. ..." Ps. 23:5
16. Greek letter
17. "with instruments ... music" I Chron. 15:16
18. "Praise him with the ... and dance" Ps. 150:4
23. "and the people piped ... pipes" I Kings 1:40
25. "will sing my songs to the ... instruments" Isa. 38:20
27. Established Church
28. "... hear the sound of the cornet" Dan. 3:5
29. Chapter in Proverbs beginning, "My son, if thou be surety for thy friend."
30. Eye (Scot)

31. "nor ... the thing that is gone out of my lips" Ps. 89:34
35. Half an em
36. "And when they had sung ... hymn" Mark 14:26
37. Royal Observatory
38. Front of an army
40. "the players on ... shall be there" Ps. 87:7
43. Priest and judge of Israel—I Sam. 1:9
44. Son of Beriah I Chron. 8:15
45. Yellow Hawaiian bird
47. "singing and making ... in your heart" Eph. 5:19
50. "shout, so that the earth ... again" I Sam. 4:5
52. Chapter in Proverbs beginning, "Wisdom hath builded her house"
53. "which art, and ..., and art to come" Rev. 11:17
55. "unto thee will I ... with the harp" Ps. 17:22
56. "psaltery, dulcimer ... all kinds of music" Dan. 3:5



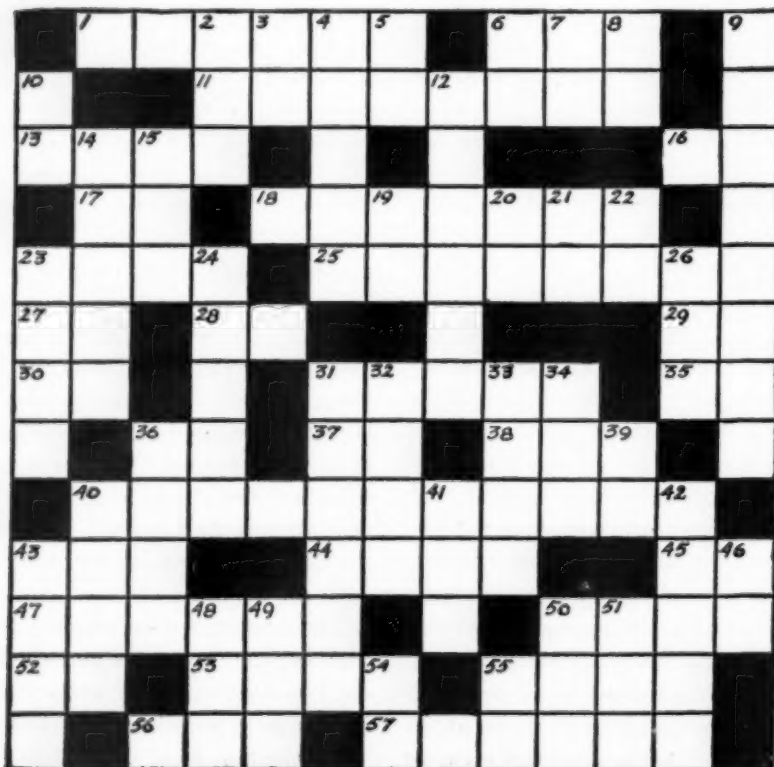
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Last Month's Puzzle

57. "and rejoice at the sound of the ..." Job 21:12 (pl.)

DOWN

2. Fourth month
3. "praise ... comely for the upright" Ps. 33:1
4. Garment of Hindu woman (pl.)
5. Suffix
6. "... that hath the Son, hath life" I John 5:12
7. A Benjamite I Chron. 7:12
8. "sing praises to ... God while I have ... being" Ps. 104:33
9. "praise him upon the high ... cymbals" Ps. 150:5
10. "... that the earth rent with the sound" I Kings 1:40
12. "the harp, and the viol, the ..., and pipe" Isa. 5:12
14. "and I heard the ... of harpers" Rev. 14:2
15. Newt.
19. ... Sinai
20. Japanese measure
21. Half an em
22. Left guard (football)
23. "my organ into the voice of them that ..." Job 30:31
24. Speaking to yourselves in psalms and ..." Eph. 5:19
26. First woman
31. Adorns with dress
32. "Praise him upon the ... cymbals" Ps. 150:5



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33. "Mine eyes are . . . towards the Lord" Ps. 25:15
 34. "waters gushed out; they . . . in the dry places" Ps. 105:41
 36. West Indian shrub
 39. New Testament
 40. Species of evergreen trees
 41. "two hundred singing . . . and singing women" Ezra 2:65
 42. "in psalms and hymns and spiritual . . ." Col. 3:16
 43. Give out.
 46. King of Bashan Josh. 13:12
 48. "and ye are not your . . ." I Cor. 6:19
 49. Father
 50. Long, inlet
 51. Girl's name
 54. "when they began . . . sing" II Chron. 20:22
 55. Solicitor-general
- Our text is 1, 6, 23, 25, 40, 56 and 57 combined

THE CONFERENCE TABLE

EVERY WOMAN SERVING THROUGH HER CHURCH

Are You Seeking Direction?

An informing statement about Green Lake Assembly next summer, with its specialized conferences, instruction, and abundant opportunities for spiritual refreshment

By MARGARET NOFFSINGER WENGER

TO the cross country traveller on today's United States roadways the importance of highway markers becomes increasingly evident. The mileage markers, the danger ahead signs, the arrows that point the way are spokesmen, though silent, that are giving direction.

You will need such direction in travelling it if you set out for a given point. If you want only to wander over little travelled roads, or end in blind alleys then you will not need road markers. It depends upon whether you are travelling with a purpose.

How are you travelling in the task in your church? With purpose? Or wandering "wily-nily" from one idea to another? This will be the eighth summer that American Baptists have been receiving direction at our summer Assembly at Green Lake. Every year the number taking advantage of the instruction and the spiritual refreshment has increased; the number of specialized confer-

ences has increased; and whether your work is with young or old, in large or small church, in city or country, the Assembly points the way for good Christian travelling ahead.

Perhaps you are chiefly interested in the childrens' work in your church school but are feeling inadequate to meet with today's children and to keep up with all they learn in modern schools, in television and the radio. I am reminded of an experience which I had lately when speaking to a group of primary age children in one of our church schools. I was explaining about a visit to one of Cuba's country churches and the fields of sugar cane which I had seen en route. One small boy knew almost as much about sugar cane as I do. He had seen it on television! With that kind of "seeing" that boy was getting the best out of television. He deserves the best in Bible education, and Sunday

school teachers across the country need training to give it to him. The Laboratory Leadership School at Green Lake, August 4-18, is the answer. And why not stay on for the Christian Education conference, August 18-25?

Are the young people in your church having a religious and spiritual experience in the summer camps they attend? Why not talk over with them the possibilities of their attending the National Junior High Camp, June 27-July 8; the Senior High Camp, July 1-11 or the National Guild House Party July 12-19. Last year the first National Guild House Party was held and the reports were glowing. It was a miniature United Nations that not only considered the best economically and politically for all nations, but also the program of evangelism for the world of nations—missions in other words. The presence of young Baptist women from other lands speaking and studying among us added great interest to these sessions.

Or is it missions that holds your interest and gives you your niche in your church? The annual Missions Conference is the answer. Classes in both home and foreign missions with missionaries' experiences added by them personally, give preparation for teaching in the local School of World Friendship next winter. The afternoon reception for all missionaries on the grounds gives everyone an opportunity to shake their hands and say, "I've read about you, how thrilling to meet you." Women will find the last hour of each morning especially devoted to help in promotion of the local Woman's Mission Society program. No woman ever forgets, if she has attended once, the annual meeting of the Green Lake Woman's Mission Society, always

held on the last afternoon. Good fellowship, good diversion, a good missionary emphasis, and good ideas for a program "back home," all are combined in this unique program. August 11-18 are the dates.

Are you a member of a small town or open country church? Anyone of the already mentioned conferences will meet your needs, but perhaps you would rather

concentrate on the rural emphasis. American rural Baptists have that opportunity this year with the first of its kind at Green Lake, the Baptist Rural Life Convocation, July 26-31. The aim is for 600 in attendance and leaders from within the Baptist world and within the specialized world of rural sociology will be present.

Constantly the people came to the Master saying, "What shall

I do. . . ?" Show us the way." Christian people, if growing, still seek the way to present his word. He set a good example, he caught the attention of all who heard him, he held interest, he used good methods, he drew men unto him, he gave direction. We come seeking direction today. Green Lake helps us to learn from each other on the roadway of Christian experience.

MISSIONARY • EDUCATION

Study Books and Guides For Church Schools of Missions and Study Classes 1951-1952

Home Study

Theme: "Churches for Our Country's Needs and Latin America"

Adults:

Mission to America. Truman Douglass. Here Dr. Douglass gives powerful expression to his convictions concerning the spiritual needs of our country. He radiates hope and faith as he describes the church's answer to the challenge of today in terms of the renewal and expansion of the church's own life. Cloth, \$2.00; paper, \$1.25.

Now! Edited by Mary M. Brace and Lucy M. Eldredge. A pictorial magazine-type book of unusual interest. Possible alternate to *Mission to America*. Paper, 35 cents.

We Americans: North and South. George P. Howard. This renowned all-American missionary gives us a vivid description of the nature, program, and growth of the evangelical churches throughout Latin America. Cloth, \$2.00; paper, \$1.25.

Money Under His Pillow. Elizabeth Lee. This will supplement Dr. Howard's book. \$1.25.

Home Mission Digest No. 5.

This will deal with Baptist work in church extension and in Latin America. This will be part of the basic study on home missions. 40 cents.

Baptist Crossroads. Thrilling story of Baptist work in Puerto Rico, Cuba, Haiti, Mexico, Nicaragua, El Salvador. 90 cents.

Study and Worship Programs: Church Extension and Latin America. Study guide. 35 cents. Senior High:

Now! Edited by Margaret M. Brace and Lucy M. Eldredge. 35 cents.

Guild Program Booklet. Based on above book. 35 cents.

Junior High:

The Traded Twins. Robert N. McLean. The story of two young people in Mexico. Cloth. \$2.00; paper, \$1.25.

Guild Program Booklet. Based on above. Mrs. Haven Hasel and Mrs. Pearl B. Smith. 35 cents.

Children:

Theme—"Missionaries at Work"

Juniors:

Hungry Hollow. Anna R. Wright. Story of exploration and

adventure of a city boy and two country boys in Tennessee mountains. Cloth, \$2.00; paper, \$1.25.

Off to Brazil. Nina Millen. Junior boys and girls will have a real feeling of identity with their Brazilian neighbors as they travel with Bruce and his sister through Brazil. Cloth, \$2.00; paper, \$1.25.

Baptist Story Book. Title to be announced. Priced.

Primary:

Davey in the Sandhills. Anne M. Halladay. Davey Cameron and his father trek through the sandhill country of Nebraska holding vacation church schools for children who had no church of their own. Cloth, \$2.00; paper, \$1.25.

The Children Downstairs. Virginia Mazer. Stories woven around the photographs taken by Hazel V. Orton in Brazil, Argentina, Chile, and Peru. Boards. \$2.00; paper, \$1.25.

Baptist Story Book. Title to be announced. Priced.

Manuel, A Little Boy of Mexico. Jeanette Perkins Brown. Charming story of Manuel and his visit to the park on one of Mexico's fiesta days. 85 cents.

Missionaries Help Boys and Girls. Helps younger children understand the work of missionaries. 60 cents.

Foreign Study

Theme: "Baptists of Animistic Background"

Adults:

Baptist—*The Spirit Tree*. John E. Skoglund. Dr. Skoglund's book will deal with people of primitive background in Burma, Assam, Bengal-Orissa, and Africa. It provides a new approach to a special group of people. It should prove most helpful in gaining background for the interpretation of today's needs on these fields.

Study and Worship Programs. Study Guide based on *The Spirit Tree*. 35 cents.

Senior High:

Baptist — Foreign Mission Study Book. Title to be announced. Priced.

Guild Program Booklet. Based on above book. 35 cents.

Junior High:

Ann of Ava. Ethel D. Hubbard. The story of Ann Hasseltine Judson, first foreign woman missionary. Cloth, \$2.50; paper, \$1.25.

Guild Program Booklet. Based on above. Mrs. Haven Hasel and Mrs. Pearl B. Smith. 35 cents.

Children:

Theme—"Burma"

Junior:

Baptist Story Book. Title to be announced. Priced.

Primary:



Bible Book of the Month

Pastors and teachers of Bible classes are using this plan as a basis for Bible studies. While all Bible reading is valuable, too often the total impact and perspective of a book's message are lost by reading it in small portions. The selection of books has been made with the assistance of various leaders in evangelism and stewardship and by the President of the Ministers' Council. This year President Gilbert B. Brink, of the National Council of American Baptist Men, assisted in the selection.

1951-1952

April *Colossians*
May *I Thessalonians*
June *Proverbs*
July *Ecclesiastes*
August *I and II Peter*

September

Micah through Malachi

October

Ephesians and Philippians

November

30 Psalms (reader's choice)

December *Isaiah*

January *Acts*

February *I Corinthians*

March *Mark*

April *John*

The Bible Bookmark

Early in May individual copies of *The Bible-Book-of-the-Month Bookmark* for 1951-1952 may be obtained from the Baptist Literature Bureau, 152 Madison Avenue, New York 16, New York, or your nearest Baptist Bookstore. Please order in quantities of 20 or more. Price, 50 cents per 100.

The Word of God

A colporteur in Tants was offering the Bible to some Moslems who were sitting in a shop. One of them asked "Are you a preacher?" The colporteur replied, "No, I am just a colporteur." Then another man spoke up, "Beware," he said, "this man is worse than the preacher who speaks to you and then goes away. This man leaves with you a book which is able to convert a Moslem to Christianity."

THE BAPTIST YOUTH FELLOWSHIP

Dear Friends of the Fellowship:

Something of the seriousness of the times in which we live and of the triumphant faith with which to meet it throbs through the interesting new periodical *BWA Youth News*. Many of us who know Joel Sorenson, the youth secretary of the Baptist World Alliance, can feel his earnestness in

these words which appear on the first page. "With the wonderful spiritual fellowship of the Cleveland Congress fresh in our minds we face 1951 with confidence, knowing that all the years belong to God, and that if we are faithful in prayer and consecrated service His promises will not fail. Let us all, in the quiet ways of

personal life, keep very close to the Master. They who keep daily company with Christ discover the challenge of this day."

The purpose which this committee serves is given clearly by our own Cay Hermann. "The Youth Committee is keenly aware of the importance to make our work in a very real meaning

world-wide. The B.W.A. is not only Europe and North America, it includes all parts of the world, where there are Baptists. We are very anxious to establish contacts, especially with those countries with which we do not have close relations. For fellowship and inspiration—that is the aim of the B.W.A. It is the task of the Youth Committee to realize that aim on the youth level.”

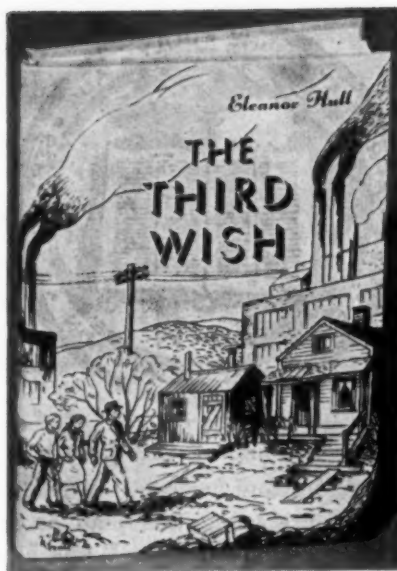
It is thrilling to read the bits of youth news from Australia, Burma, France, Germany, Norway, Hawaii, Italy and New Zealand as well as from Britain and North America and to know that increasingly the Youth Committee will weld the links of fellowship. That link is personified in Joel who says to us all: “Two things we must know. First, we are living in a period when the great decision will have to be made: God or man on the throne? That makes life dead serious. Second, God is the God of history, Christ is Victor, our task is to proclaim the good news of this victory. Thus, may the Baptist youth meet 1951 with great faith in God and spiritual courage, each one ready to take his or her share of suffering as a good soldier of Jesus Christ, always remembering that Christ demands our all. In wholehearted response to God’s call is the fullness of Christian joy experienced.”

Very sincerely yours,

Elis P. Kappaw

A Book for Junior High

Pictured here is the cover of a novelette built around the adventure of a youth fellowship in helping to start a new church in a needy part of town. This book is \$2.00 in cloth; \$1.25 in paper.



For the Facing of This Hour

This theme for the Green Lake Youth Conference seems to be more and more a daily concern of youth. The conference is being planned in relation to a World Christian program and Youth and should be a magnet drawing young people from every state to Green Lake on June 18-26. A strong emphasis on the World Mission of the church will be presented. It will receive attention in the public meetings, even deeper delving in the cell group discussions, and frank facing of questions in the evening firesides.

One of the outstanding personifications of all that the World Mission of the church means today will be found in the presence with us of Miss Ruth Seabury, long associated with the Christian program in many lands. Recently Miss Seabury spent a year in Japan helping Christian leaders in the development of their educational program. Missionaries and mission secretaries from the United States and abroad will be among those who will give leadership in various ways. Two afternoon workshops during the conference period will deal particu-

larly with “Christian Frontiers” in the world today and will be led by competent missionary leaders. Here a deeper understanding of what Baptists are doing will be revealed and young people may discover the needs, the types of service called for, and the requirements in training and personnel for meeting today’s needs.

Urge attendance upon Baptist young people, for this Youth Conference can be a milestone for their personal lives and for the cause to which we and they are committed. Key young people will mold and lead the Christian program of tomorrow. With each passing day, a gathering of young people such as the Youth Conference assembles, becomes of untold significance for the World Mission of American Baptists in the years just ahead.

National Guild House Party

Calling all girls! Baptist girls to the treat in store for them at the *National Guild House Party at Green Lake, Wisconsin, July 12-19*. Any Baptist girl may come, if she is between the ages of 12 to 25 inclusive. She does not have to be in a Guild chapter now to be eligible.

By the way that word “community” is an all important one, for it is the key word in the House Party program this year. There will be group discussions on the theme of the program, “My Father’s World and Mine”; there will be age-group classes on Guild work; workshops around such interests as music, recreation, dramatics. Evening programs will be interesting and varied and every girl will have an opportunity to have a part in something so that the House Party becomes her own. Recreation, including hikes, games and swimming in the Green Lake pool will be planned for everyone.

Separate conference periods for secretaries and Counselors will give opportunity for sharing experiences with each other and for constructive planning.

Come by the carload with your State or Association Secretary perhaps, or come by train or plane. All Guild roads lead to Green Lake in July!

It is important to register early. Ask your pastor for a registration card or write your State World Service Secretary. Up to May 1 send registration blank and fee of \$5.00 to Miss Madelene Andrews, 1703 Chestnut St., Philadelphia 3, Pa. Afterwards, direct to Green Lake. Oh yes, the cost—\$3.25 per day or \$22.75 for the period.

Summer Service Projects

Whether Baptist Young People are actually enrolled in the nationally sponsored Summer Service Projects or not, they will want to know of the opportunities and be thinking of the five to twenty young people in each group who will be working and living together for one or two months this coming summer. The folder on this program gives information which will help visualize these projects. Here are some quotations from it.

PROJECTS

Students in Rural Problems. Koinonia Farm, Americus, Georgia. This group will be concerned with racial discrimination, share cropping, etc. and the application of the Christian way of life to these problems.

Students in Home Missions. Tahoe Indian Parish, Stewart, Nevada. Vacation schools will be conducted, recreation led, improvements made on mission buildings.

Students in Urban Life. New York City. Each student secures his own job. In the evenings they will be in seminars under able

leaders and will seek to discover the role of the church in the complexities of city life.

Students in Industry. Twin Cities, Minnesota. Members will secure various jobs through a central employment agency. As a group they will study the implications of the problems they discover.

Students in European Problems. Germany. The group will help reconstruct a building at the Youth Seminary near Hamburg or help build chapels for refugees in South Germany. A week will be spent in a youth camp. Emphasis is placed on fellowship with German people in homes and churches.

Qualifications. At least 18, preferably older; one year of college or equivalent work experience. Some experience working with people, preferably in church educational program.

Cost. All projectors pay their own transportation. Registration fee is \$10.00 for all projects except Students-in-Industry which is \$15.00. Registration fees are pay-

able upon notification of acceptance. Students-in-Industry and Students-in-Urban-Life pay maintenance and a small weekly project fee.

Applications. Deadlines for application are March 1 for the German project; May 1 for all others. Early application is urged.

WHAT PROJECTORS DO

They live together at close quarters. They share the planning of schedules and a budget and do the housekeeping jobs.

They do hard physical work together, work which demonstrates their interest in others. They believe that work speaks the language of good-will. They serve together. Such service as they can render is humbly given in an attempt to atone for at least a little of our collective sin, to express love, and create good-will.

They learn together. Through field trips, interviews, and discussions they become acquainted with its resources.



World Wide Guild House Party at Green Lake

MISSIONS

They worship together. Projects are built on the presupposition that the power of God can solve man's problems if we really try it out.

Guild Study Materials 1951-1952

Ann Judson Chapters

The Traded Twins. Robert N. McLean. The story of two young people in Mexico. Paper, \$1.25; Cloth, \$2.00.

Ann of Ava. Ethel Daniels Hubbard. The story of Ann Hasseltine Judson, first woman foreign missionary. Paper, \$1.25; Cloth, \$2.50.

Program Booklet. Mrs. Haven Hasel and Mrs. Pearl Barnes Smith. Based on the books above. 35 cents.

Sallie Peck Chapters

Now! Edited by Mary Margaret Brace and Lucy M. Eldredge. A digest type of book on "Churches for Our Country's Needs." 35 cents.

Foreign Mission Study book. Title to be announced.

Program Booklet. Based on the above books. 35 cents.

Alma Noble Chapters

Mission to America. Truman Douglass. Reflects the spiritual needs of America and the church's answer. Paper, \$1.25; Cloth, \$2.00.

Home Mission Digest. Compiled by Helen Schmitz and R. Dean Goodwin. Stories of Baptist Home Mission Work. 40 cents.

Study and Worship Programs. Based on the book above. 35 cents.

The Spirit Tree. John E. Skoglund. Baptist work among primitive peoples in Burma, Assam, Bengal-Orissa. Africa. Priced.

Study and Worship Programs. Based on the book above. 35 cents.

While They Last

Doubtless some churches would like to have in their libraries two books of biographies written by

Mrs. Anna Canada Swain. These are in limited quantity at 50 cents each. Orders for them will be filled on the first-come-first-serve basis.

My Book of Missionary Heroines contains the stories of ten missionary women, among them Ann Hasseltine Judson, Joanna P. Moore, Narcissa Whitman, Mary Slessor and others.

Pioneer Missionary Heroines in America gives the brief life story of women who helped to lay Christian foundations in America. Mrs. Swain has brought to life some of our heritage which may not be so well known. Among the life sketches are those of Christiana McCoy, Sallies Peck, Mary Riggs, Dora DeMoulin.

Church school teachers and workers with girls especially will find in these two books inspiring stories women whose lives were gloriously lived for the Christian cause.

MISSIONARY EDUCATION FOR CHILDREN

The Children's World Crusade

Looking Ahead

Every leader likes to know what is coming for a new year! We're glad to give you the following titles and descriptions of mission study books, maps and pictures that you will want to use with your Kindergarten, Primary and Junior boys and girls during the year 1951-1952:

Theme—Home, Missionaries at Work

Foreign, Latin
America

For Juniors—Home—*Hungry Hollow* by Anna Rose Wright; illustrated by Oliver Grimley. The author has spun a fine story of exploration and adventure involving

a city boy and two country boys in the Tennessee mountains and has tied it in with a colorful treatment of the life and work of a mission doctor—plus excellent portrayals of the mountain folk and their ways and customs. Especially will they enjoy J. T., who carried baby catbirds in his pockets, and Jingo, who is a dead shot with a stone. Cloth, \$2.00; paper, \$1.25.

For Juniors—Foreign—*Off to Brazil* by Nina Millen; illustrated by Janet Smalley. The author presents our children with a hero, a heroine, an intriguing plot, and a colorful travelogue, all rolled into one. The adventures of Bruce and his sister Connie in their

travels through Brazil will give young readers the sense of sharing in an interesting trip. Marmosets, parrots that speak Portuguese, a snake farm, a ranch, visits to various mission stations—Bruce found them all fascinating, and so will the junior reader. The book is based on the actual experiences of the author, who made a trip through Brazil in 1948. Cloth, \$2.00; paper, \$1.25.

For Primary—Home—*Davey in the Sandhills* by Anne M. Halladay; illustrated by Jean Martinez. Mrs. Halladay, already a Friendship Press author of real merit, presents another story with her usual charm and skill. This

tale is about Davey Cameron, who spent his summer trekking through the sandhill country of Nebraska with his father, visiting the families scattered through the area. Their real job was holding vacation church schools for the children who had no church of their own, but shortly real adventure crept in. A roundup, a fishing trip, and a mystery in their trailer home all add to the summer's excitement. Cloth, \$2.00; paper, \$1.25.

For Primary — Foreign — *The Children Downstairs*, text by Virginia Mazer; photographs by Hazel V. Orton. This quartet of picture stories with their simple and yet clever structure, were woven around the pictures by Virginia Mazer, script writer for the well known children's radio program, *All Aboard for Adventure*. The stories have their respective locales in Brazil, Argentina, Chile, and Peru. In Brazil, Beatrice and her schoolmate Diva have an adventure revolving around the discovery of a coin. In Argentina, there is Laurita, who longs for a toy baby deer she has seen in a store window. One day the toy is missing and—thereby hangs the tale. Roberto's discoveries in Peru and the adventures of Carlos in Chile round out the quartet. Boards, \$2.00; paper, \$1.25.

For Kindergarten—*Manuel, A Little Boy of Mexico* by Jeanette Perkins Brown; illustrated by Jean Martinez. The second volume in the series of Little Friendship Books. Approximately 30 pictures illustrate this charming little story of Manuel and his visit to the park on one of Mexico's fiesta days with his father. The two of them have a secret—a secret that turns a disappointment into a pleasant surprise—and we find out what it is at the end of the story. Boards, 85 cents.

New Baptist Material

There will be a new book for our Baptist material to be used along with the current mission study work. There are two sections in our Baptist book, one related to the Home mission study and a second section on our Baptist work in Burma. These materials are prepared by our Baptist missionaries telling of their work with boys and girls, many of whom are hearing of Jesus Christ for the first time.

Picture Maps

Picture Map of Mexico. This is a new picture map by Janet Smalley, replacing one that has been in circulation for many years. Like the others in the series, this one is also decorated with a striking border of illustrations and accompanied by an insert sheet containing valuable text material, plus pictures that the children may color, cut out, and mount on the face of the map. Versatile in its application to various uses and age groups. Highly visible when colored. Printed by offset on sturdy paper suitable for coloring. Size 50 x 38 in. Price 75 cents.

Picture Map of South America. Colorful lands and customs are given the added appeal of creative learning in this black-and-white map of South America, designed by Louise E. Jefferson. Cutouts from the accompanying insert sheet cover everything from the Inca Indians to Inter-American Conferences. Size 38 x 50 in. Price 75 cents.

Picture Set

Bedtime Around the World, pictures by Janet Smalley; stories by Nina Millen.

This is the seventh title in the ever popular "Around the World" picture set series for

children of kindergarten and primary age. There are eight pictures in the set, with accompanying insert sheet of stories. Printed in three colors on heavy stock. Size 10 x 12 in. Price \$1.25.

Songbook

The Whole World Singing by Edith Lovell Thomas.

A new and long awaited songbook—an international songbook, dedicated to the spirit of love and Christian brotherhood around the world. Missionaries collected these songs, hymns and prayers. Cloth \$2.75; paper, \$1.50.

Notice

The department once printed a small picture called "God is Love." This is now out of print.

Report On Projects

Pictures for Children Everywhere continues to be a popular giving project. To date \$5,851.50 has been contributed by the children of the American Baptist Convention. Almost every week word comes from some part of the world indicating their thankfulness for you and for your interest in them.

Bibles Around the World. This, too, is another way boys and girls can show their concern and Christian responsibility for sharing the message of Jesus Christ. The American Bible Society reports that as of December 20, American Baptist boys and girls have contributed \$8,440.37 to be distributed as follows:

Japan	\$7,811.83
Alaska	1.90
Congo	12.75
China	105.00
Undesignated ...	508.89

Thank you for these contributions which will purchase Bibles or portions of the Bible for the use of many boys and girls.

The Mitten Christmas Tree

After reading about Sharing Our Christmas in the December Harbinger and noting the suggestion about the Mitten Christmas Tree, we selected this for a project for our Junior Department for this Christmas. On the first Sunday in December, we had a lovely, medium sized tree—very green and very shapely—but without any ornaments. The children of course were eager to decorate it, and in reply to their requests of "Can we decorate it?" we told them about the idea of decorating it with mittens for the children in Austria, France, Germany, Finland, Japan or Italy.

On the second Sunday, the little tree took on color as a great number of colored mittens appeared. On this Sunday we used the story of "Where God Is" by Tolstoi to tie in the idea of giving our mittens to keep other hands warm and thereby celebrating Jesus' birthday too. By the third Sunday, the little tree was fairly bursting with mittens. It was announced that as part of the Christian program for the church each department was to tell about their own work or project and we suggested that any child who would like to write a poem or story about our tree would have a chance to have his work used in the program. The response was light—but on the dead-line Sunday, a fifth-grader handed in the following poem, written with the assistance, she said of her mother and daddy and little sister:

The Mitten Tree

The prettiest sight we'll ever see
Is our 1950 mitten tree.
Instead of ornaments so bright
These mittens gay seem to look just
right
They're meant for countries far
away
—Far lands—where other children
play.

Maybe Helga of Finland would like
a red pair,
To cozy her hands against winter's
sharp air.
There's Demetrius, a boy from Greece
He'd like a pair as soft as fleece.
Gretchen from Holland would love
those mittens,
Because they're soft and warm as
kittens.

There are brown ones, red ones, and
some of blue
For Elsa, Katinka and Kosta too.
Some are for hands that are thin,
Some for hands that are chubby,
For fingers long and fingers stubby.

If we could all join hands—what a
wonderful view!
When their hands are warmed, our
hearts will be too.

—Carol Hodges

This contribution worked into our Christmas program very nicely and Carol was a proud little girl on Christmas eve when the Pastor commended her upon her work.

Several of the boys brought the tree onto the platform and carried on a conversation with the minister and his family about the tree. One of the boys (Possessor of a loud, clear voice) read the poem for Carol, and as he read the names of the boys and girls from other lands, Juniors representing those countries appeared and found a pair of mittens from the tree to keep their hands warm. They assembled at the foot of the platform while the rest of the boys and girls from the Junior Department came in to sing "Once for Us a Child Was Born" (p. 29, Hymns for Junior Worship).

On the final Sunday in December, the mittens were packed and labeled for shipment for the American Friends Service Committee—all except one pair that went to a little Junior who very wistfully looked at the tree one

Sunday, after the service and wished he had a pair of mittens to wear to keep his hands warm.—Mrs. W. O. Knight, Jr., *Superintendent, Junior Department, 1st Baptist Church, Sioux Falls, S. D.*

Sumo, a Boy of Africa

A new film strip for boys and girls! A black and white, 57 frame film strip with story, telling of the experiences of an African boy, which will be especially enjoyed by the primary boys and girls either as an introduction or a climax to the Primary second year unit on "Our Church at Work in Africa."

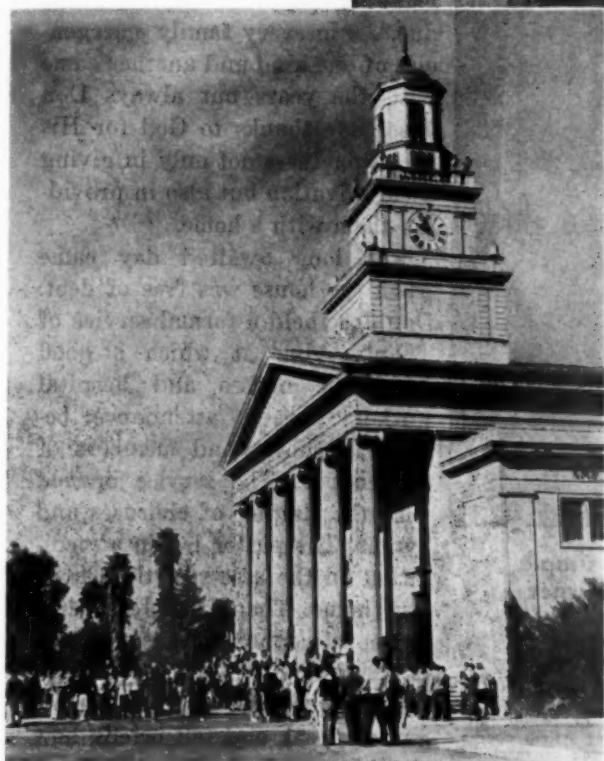
Sumo lives in a typical mud-walled, thatch-roofed hut in a village deep in the jungle. He goes through a typical day in the village such as watching his mother cook, seeing his aunt make peanut butter, visiting men building a house, and talking with his father. Sumo's father tells him it is time to go to the mission school. He goes with his uncle, meets missionaries, enters school, and and lives a new life at the mission. At the end of the school term a missionary accompanies Sumo to the village. Sumo notes the evangelistic work being carried on, and the boy feels that school life was good to him as he relates his experiences at the mission to his family.

The film strip gives the impression that Sumo is not to return to the school after the one year's experience, but what he has learned he plans to share with the boys and girls in his village who will never have even one year at a mission school. The emphasis on Christian teaching and acceptance of the Christian standard of living is well portrayed.

Be sure to order this well in advance of the date on which you wish to use it. Rental is \$1.00.

APRIL

8



Baptist Education Day

will be observed

Sunday, April 8, 1951

Throughout the American Baptist Convention churches will join with Baptist-related educational institutions and university pastors in the annual observance of Baptist Education Day on Sunday, April 8. This important event is observed in conjunction with National Christian College Day in an interdenominational emphasis on the training of leaders for the churches of tomorrow.

Here is your opportunity to become better acquainted with your Baptist schools, colleges, seminaries and university pastor centers.

Handbooks and resource material for planning an effective observance of this event are being sent to pastors and student counselors throughout the Convention.

For further information write to

**The Board of Education and Publication
AMERICAN BAPTIST CONVENTION**

152 Madison Avenue
New York 16, New York



Tidings from the Fields (Continued from page 241)

nurses and 4 graduates. I spend most of my time teaching them and we have a good time as we learn. The course is three years of training much like nursing courses here in the states. The only difference is that our girls have little more than a grade school education and therefore the courses have to be given accordingly. I feel, however, that they are quite a good group of nurses for the background they have had. Their services are prized all through Central America where nurses training is a new field.

We have a fine handy man at the hospital. He came from an economically poor background. He earned only a small salary with us. When he married and had a family he longed for a home of his own. After praying about this matter Don Jose went to Dr. Pixley and asked for a loan of money in order to buy a house and lot. The doctor was busy when the request came so asked to have a little time to think it over. While the doctor was thinking Don Jose was praying in his workshop. When Don Jose went back for his answer the doctor was still busy so Jose went back and prayed again. When he made his third trip the doctor had everything arranged. In time Don Jose and his family moved into their little house. There was great rejoicing.

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Then came the long struggle to make the payments as they came due. As in every family emergencies of one kind and another came with the years but always Don Jose gave thanks to God for His great goodness not only in giving them salvation but also in providing them with a home.

The long awaited day came when the house was free of debt. Don Jose held a formal service of Thanksgiving at which a good group of nurses and hospital workers were in attendance, besides neighbors and members of the church. The service opened with the singing of choruses and hymns. The pastor led in a meditation on the assets of the Christian home. Then Don Jose came to the microphone. Somewhat embarrassed by the microphone yet overjoyed by the occasion, he began to speak and tell briefly how the Lord had blessed them through the years. He closed with the statement, "All I am and all I have belongs to Him." The service meant a great deal to the nurses, neighbors and all in attendance. Some asked when he was going to have another service. If only we might have more people like Don Jose and his family! It does one good just to have them around.

It has often been said, and continues to be true, that more than half the members of the Baptist churches first heard the gospel message at the hospital.

PERSONALITIES

(Continued from page 214)

and knew that she wanted as always to do her part.

Most of her church service was rendered at the First Baptist Church, Fargo, N. D., where she was a member for many years. Here she began to read MISSIONS regularly. In November 1935 she and her husband, who has since passed away, entered the Winnebago Baptist Home, at Winnebago, Minn., and she became a member of the Baptist Church there. Since her entrance Mrs. Jones has regularly worked at two things. The first is to read MISSIONS from cover to cover. Until recently she answered all the questions each month in the Quiz Column. Although unable to answer the questions as fully as in former time, she keeps fully informed of missionary events. The other project at which she still works is White Cross.

WOMEN OVERSEAS

(Continued from page 239)

Esther Yao, practicing medicine in Oakland, Cal., and others who are teachers, nurses, and homemakers. Lilian Wang has received offers of positions in colleges where she would have a much larger salary and less responsibility, but she has refused them because she had dedicated her life to serving the Meihsien church and the Kwong Yit Girls' School.

We who have lived with this Wang family have found them the most loyal and congenial of colleagues, and count it an honor and a great blessing to have known and worked with them.

So now as we think of this family we feel we can safely trust the work of the Kingdom of God in China to such as they.

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BOOK REVIEWS

(Continued from page 227)

the numerous addresses delivered by the author during his 40 years of official connection with the College, published at the request of the Board of Governors. Writing as an American, a Reform Jew, and an educator, Dr. Morgenstern traces the progress of Judaism through history, noting its achievements and applying Biblical science to the study of theology. Three of the chapters are of especial interest to Christian readers, "At The Crossroads," "The Reform Process In Jewish History," "Judaism's Contribution To Post-War Religion." The following selections from the above are provocative and should encourage Christians to study the book carefully: "Christianity committed two grave errors. It reduced life to too simple a pattern. It emphasized the individual and individual salvation too exclusively, and forgot almost entirely the group . . . the social class and their complex inter-relationships; and it compromised too readily with folk-tradition and folk-religion and with national ambitions and prejudices." "In a steadily

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expanding world . . . religion can never stand still. Christianity no more than Judaism." "Christianity still stands only on the threshold of achievement . . . it has made little more than a beginning. Its main work still lies ahead. . . Judaism and Christianity are so intimate and indissoluble that they are truly, basically one." "Religion is not merely a formula of belief, but rather a way of life . . .

WABFMS

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We have met our Moslem Neighbors

What shall we do about them?

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Miss Irene A. Jones

Woman's American Baptist Foreign Mission Society
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belief and worship must be translated into conduct, action, fellowship, a way of living with far-reaching social implications." (Jewish Publication Society; 442 pages; \$4.00.)

Books Received

ENTHUSIASM, a Chapter in the History of Religion, with special reference to the 17th and 18th centuries, by *Monsignor R. A. Knox*, Oxford University Press, 622 pages, \$6.00

SAINTS WITHOUT HALOS, by *Alvin E. Margary*, Abingdon-Cokesbury, 176 pages, \$2.00

THE BELIEF IN PROGRESS, by *John Baillie*, Charles Scribner's Sons, 240 pages, \$2.75

ON THIS ROCK, an appeal for Christian unity, by *G. Bromley Oxnam*, Harper and Brothers, 117 pages, \$1.50

WORKABLE YOUNG PEOPLE'S PROGRAMS, a collection of 52 programs, by *Theodore W. Engstrom*, Zondervan Publishing House, 176 pages, \$2.00

DYNAMIC WORSHIP PROGRAMS FOR YOUNG PEOPLE, by *Letitia W. Wood*, W. A. Wilde, 198 pages, \$1.75

THE BEATEN PATHS, a collection of essays, by *George M. Hodgson*, Exposition Press, 104 pages, \$2.75

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DOES SCIENCE SUPPORT THE SCRIPTURES, by *O. E. Sanden*, Zondervan Publishing House, 175 pages, \$2.00

THE LIBERATION OF LIFE, a discussion in seven chapters of the gift of freedom, by *Joseph M. Dawson*, Broadman Press, 90 pages, \$1.25

IN JOURNEYINGS OFTEN, a fascinating travel narrative by *John S. Moyes*, Bishop of Armidale, Australia, Oxford University Press, 150 pages, \$1.75

PASTORAL COUNSELING, its theory and practice, by *Carroll A. Wise*, Harper and Brothers, 232 pages, \$2.75

CHATS FROM A MINISTER'S LIBRARY, by *Wilbur M. Smith*, W. A. Wilde Co., 283 pages, \$2.50

VALIANT PILGRIM, a new biography of John Bunyan and a research into Puritan England, by *Vera Brittain*, Macmillan Co., 440 pages, \$4.00

THE LORD'S PRAYER, its character, purpose, and interpretation, by *E. F. Scott*, Charles Scribner's Sons, 126 pages, \$2.25

THE DAGGER AND THE CROSS, an examination of Christian pacifism, by *Culbert G. Rutenber*, Fellowship Publications, 134 pages, \$1.00

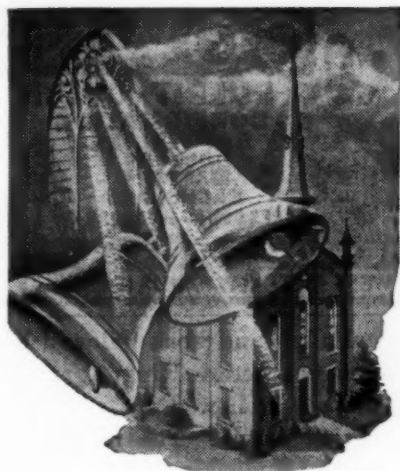
A PRIMER OF CHRISTIANITY, a systematic revision course on the basic facts and ideas of Christianity, Part I, The Beginning of the Gospel, by *T. W. Manson*; Part II, The Furtherance of the Gospel, by *F. W. Moore*; Part III, The Truth of the Gospel, by *G. B. Caird*, Oxford University Press, 451 pages, \$3.75

THE GREAT ALTERNATIVE, an examination of six pressing concerns in today's world, by *Charles A. Wells*, Between the Lines Press, 142 pages, illustrated by six cartoons, \$2.00

THE IDEA OF THE DEVELOPMENT OF THE SOUL IN MEDIEVAL JEWISH PHILOSOPHY, by *Philip David Bookstaber*, Maurice Jacobs Press, 104 pages, \$2.00

GOD'S BEST SECRETS, a collection of daily devotional meditations for the year, by *Andres Murray*, Zondervan Publishing House, 370 pages, \$2.50

THE BERKELEY VERSION OF THE NEW TESTAMENT, a translation in (Continued on following page)



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(Continued from preceding page)
modern English, with footnotes, by *Gerrit Verkuyl*, Zondervan, 672 pages, \$2.50

ANointed TO PREACH, a guide to effective, forceful preaching, by *Clovis C. Chappel*, Abingdon-Cokesbury, 124 pages, \$1.50

COMMUNION MEDITATIONS, a collection of 25 brief preludes to the Lord's Supper, edited by *Gaston Foote*, Abingdon-Cokesbury, 176 pages, \$2.00

NOT BY BREAD ALONE, a collection of 75 poems, by *Ethelwyn D. Hotelling*, Exposition Press, 96 pages, \$2.50

A BOOK OF PASTORAL PRAYERS, with an essay on the pastoral prayer, by the late *Ernest Fremont Tittle* who died in August, 1949, Abingdon-Cokesbury, 108 pages, \$1.50

HANDBOOK FOR MINISTERS' WIVES, by *Welchy Honsinger Fisher*, Woman's Press, 136 pages, \$2.00

ABIDE WITH ME, a novel that deals satirically and factually, with careful documentation, with the much discussed and frequently alleged funeral racketeering, by *Cedric Belgrave*, Guardian Books Inc., 351 pages, \$2.00.

THE NEW TESTAMENT, The Berkeley Version, a translation in modern English, with footnotes, by *Gerrit Verkuyl, Ph.D.* (New Testament Fellow at Princeton University), 672 pages, Zondervan Publishing House, \$2.50.

THE IDEA OF DEVELOPMENT OF THE SOUL IN MEDIEVAL JEWISH PHILOSOPHY, by *Philip Bookstaber*, 116 pages, Maurice Jacobs, Inc., Publisher, \$2.00.

PELOUBET'S SELECT NOTES, the 77th annual volume, on the International Bible Lessons for the calendar year 1951, by *Wilbur M. Smith*, as in other years, including maps, full-page reproductions in color of famous paintings, illustrations in the text, and a bibliography and an index. W. A. Wilde Co., 417 pages, \$2.75.

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D-22

South Korea
1 January 1951

THE CHAPLAIN'S FUND
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Nashville 4, Tennessee

Dear Sirs:

My Mother has just sent me the January-February 1951 issue of The Upper Room. Having been in Korea for almost four months now, I know the value of having The Upper Room available to aid me in my meditations and my spiritual life. It has helped me immensely and has served to encourage me when the going has been the roughest.

To aid in this extremely worthy program, I enclose a postal money order payable to your fund for \$20.00. I hope this will be of some help, and I would appreciate it very much if you would let me know if your financial situation remains acute so I can make a further contribution at that time.

In closing, I would again like to express my appreciation for the spiritual help The Upper Room has given me and I hope you will continue to be able to fill all demands of the services.

VERY TRULY YOURS,
W. B. Paul

Men in the service and other young people away from home can still unite in spiritual fellowship with the home folks through the Bible readings, meditations and prayers presented day by day in The Upper Room.

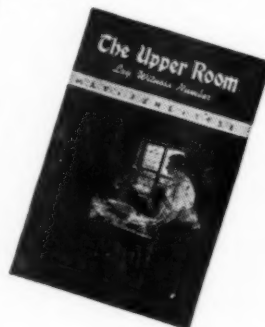
Those away and those at home, as they join in the same devotions, will be thinking and praying for one another. There is strength and joy in the knowledge that someone . . . many miles away . . . is praying for you!

Send your order NOW for a supply of The Upper Room, May-June issue, the annual Lay Witness Number, written by laymen and laywomen from all walks of life. Ten or more copies to one address, 5 cents per copy. Individual subscriptions, 50 cents per year. Address

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Capping the Nurses

At Clough Memorial Hospital

Last night we held the Capping Service for the 18 nurses who came to the Clough Memorial Hospital as a new class three months ago. Having helped train them

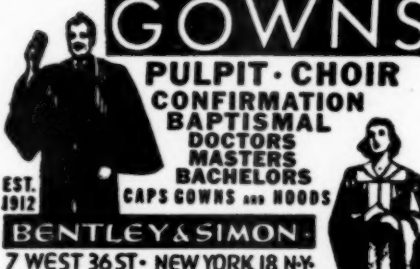
during these past three months I felt that I had a real part in the capping ceremony. The program began with a drama, "The Apostle Paul." In the first scene we presented Saul as he heard the voice of the Lord on the road to Damascus. Next we had a narration of

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Paul's life and work followed by scene two before King Agrippa. This was followed by a candle lighting service. The nine girls who had studied in Telugu recited the Florence Nightengale pledge in Telugu and the five girls and four boys who studied in English recited it in English. Miss Sigrid Johnson, our Nursing Superintendent, gave each girl her cap and spoke a few words of encouragement and of challenge. I felt that service had real meaning to each one of them both in a spiritual sense and in the joy of having reached their goal for which they had been striving, only to find that it was really just the beginning.—Carol B. Brown, R.N., Ongole, India.

Caught by the Camera

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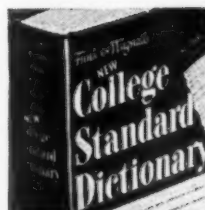
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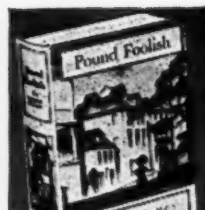
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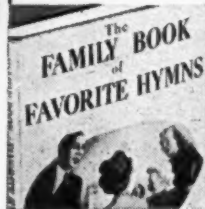
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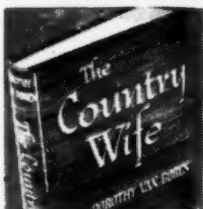
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